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The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LVII

JACKSON, MISS., November 28, 1935

NEW SERIES
VOLUME XXXVII. No. 47

Who's Who and What's What

The third annual Conference on Church Music will be held at the Southwestern Seminary, Ft. Worth, Dec. 16-17. For full information write Prof. E. I. Reynolds.

Dr. L. R. Scarborough has a new book coming through the Sunday School Board, entitled "My Conception of the Christian Ministry." He starts with the call of God, the ordination by the Holy Spirit, preparation and goes all the way through the qualifications and work of the ministry. Dr. Scarborough loves preachers, has taught them for years and has a high sense of the value of the scriptural office. It is a book to be taken seriously and ought to help any preacher to be a better servant of Jesus Christ. It can be had of the Baptist Book Store for \$1.25.

Rev. Leo Eddleman has been appointed a missionary to Palestine and will probably sail at an early date. Leo is well known, loved and esteemed among our young ministers in Mississippi. He is the older son of Rev. R. A. Eddleman of Clinton, was graduated a few years ago from Mississippi College and later from the Seminary in Louisville. In both places he made a fine record. He is studying for his doctor's degree at the Seminary and will continue to do so. His friends will follow him in his work in the land of our Lord with affectionate interest and with their prayers.

From Rev. A. L. O'Bryant, clerk, we have a copy of minutes of Lebanon Association. These minutes show a list of 30 churches having 7,992 members. There were 354 baptisms in the past year. The total contribution from all churches for all causes was \$58,163.41 of which \$26,800.37 went to local causes and \$20,764.62, which are given as separate items. The Cooperative Program received \$5,433.60, and specials \$2,111.40. In the report on Publications the Baptist Record is not listed, though the value of denominational papers is recognized.

Jesus gave a certain blind man a second touch before he could see straight, and there are lots of people who need it today. Pope said something about a little learning being a dangerous thing. We are not speaking of learning in the usual sense of that word, but of information that is only partial. We are safe only when we have complete information. We grow indignant on hearing how a man drove his car up to a man's place of business seized the proprietor, bound him and took him away and locked him up in a dark room from which there was no escape. But that is only half the truth. The man who was seized was a known criminal and the person who locked him up was the sheriff. And that's different. Now our boards and institutions ought to tell the folks all the facts. It's hardly fair to say we have met all our financial obligations, and let it stand at that, when we met them by borrowing money, and still owe the money. On the other hand the people who complain about our boards would generally not complain if they knew all the facts instead of just half of them. A critic is generally just half baked.

On Dec. 6 Rev. C. H. Nash of Tampa, Fla., celebrates his one hundredth birthday.

Rev. R. M. Lewis has moved from Artesia to Derma. He is putting on a campaign for the Record in his field.

Dodd College, a junior college for girls, seems to have weathered the financial storm, and we rejoice with them that their bonded indebtedness has been refinanced. Something over \$200,000 were due on outstanding bonds. The creditors accepted a fifty per cent settlement, and new bonds were sold and payment made on the old ones.

Davis Memorial Church in Jackson has called Rev. L. E. McGowan of Union Church and he has accepted to begin his work with them the second Sunday in December. Brother McGowan is a young man of unusual promise, and will be heartily welcomed among the spiritual forces in Jackson. He was graduated from Mississippi College and from the Baptist Bible Institute in New Orleans. The people to whom he has been ministering will give him up with sincere regret.

"Not as the word of men," is the way Paul says the Thessalonians received the Gospel, "but, as it is indeed, the word of God." There is infinite difference between the two. The pressure of the water coming from your hydrant depends on the height of the reservoir from which it comes. In Colorado Springs, at the foot of Pike's Peak, they told me that the reservoirs were lakes high up in the mountains, and the water has such force that it would burst the pipes in the streets and in the homes, unless it were held back, by artificial means. The word of God has its reservoir in the altitudes of omnipotence, and is always with power.

"The condemnation of the devil," or the judgment of the devil is the sentence which God has passed on the devil for his sin against the authority of God. Paul cautions Timothy in securing men for bishops, or pastors in a church, that they are not to be novices, "lest being puffed up they fall into the condemnation of the devil." This would seem to teach that the particular sin which caused the condemnation of the devil was that he was puffed up. This is in accord with what little other information we have about the origin of Satan as a fallen angel. In the book of Revelation he is spoken of as the great dragon who drew a third part of the stars after him. Milton represents him as saying it were better to reign in hell than to serve in heaven. Shakespeare has one of his characters to say, "I charge thee fling away ambition; by this the angels fell." It would seem from what Paul says that preachers (pastors, bishops) may be in danger of this same thing. There is the temptation to pride, to dominance, to lording it over God's heritage, to become self-willed and domineering. Some people can't stand promotion; any elevation goes to their heads and makes them dizzy. Paul seemed to think this true specially of young men. So he said the pastor was not to be a novice, not an untried man who had had no opportunity for spiritual maturity. The condemnation of the devil, does not mean that he is damned and doomed, but that his fall is caused by the same thing that caused the devil's fall. Have you seen some who fell?

Convention Board Department

R. B. GUNTER, Cor. Sec'y.

This one thing we do, pay our debts.

SOME OBSERVATIONS AND REFLECTIONS

1. Some who did much talking concerning debts during the Convention had made no contributions toward paying the debts. Talking is the easiest part of the whole matter.

2. Some who said most about praying had done no giving towards paying the Convention's obligations. It is not reasonable that those who did the paying had also been praying? Much praying was followed by liberal giving at Pentecost.

3. The special committee which offered plans for paying off the Convention obligations were criticized for lack of faith. Let it be said in their favor, however, that they are among our best givers. Doubtless not one had given less than \$100.00 during the past year. Individual gifts of members of that committee reached the high mark of \$2,375.00. They have shown their faith by their works—by their gifts. Had all Mississippi Baptists done as well as the members of that committee, no more campaigns would be needed. Mississippi Baptist Convention would be out of debt.

4. Those who criticize the plans which the Convention accepts should either work the plans, offer something better, or quit calling themselves Baptists. Baptists are supposed to abide by the decisions of participating and qualified majorities. Otherwise, there is little need for conventions.

5. In so far as debts already made are concerned, complaining does not help. The debts have been made. The only honorable thing to do is to pay them. Very few have hurt themselves thus far in paying them. During the past two years the principal of the indebtedness has been reduced nearly \$60,000.00; but the churches during that time have paid less than \$5,000.00 of the amount. The State Board has paid nearly all of it. The bondholders have paid some of it.

It is well to protest against making more debts. The Convention took steps in this direction—and well and good. But the best thing now is to address ourselves in a manful way to the paying of our debts. This is better than complaining.

6. It is so easy to be misunderstood. When this writer stated in the Convention that he would give his salary for 1936 if the Baptists of Mississippi would pay in full their bonded indebtedness, some interpreted this to mean that I was able to live without a salary for one year. This is not true. If free from the denominational work, I could get along and take care of my personal obligations. But in giving my time to the denomination without salary, I should have to borrow money for support. This I would gladly do for one year just to see my denomination out of debt. I would borrow and give \$1,-

(Continued on page 5)

Sparks and Splinters

N. B. Saucier recently moved to Elliott where he has accepted work.

On Sunday the 17th of November Holcombe Baptist Church called N. B. Saucier as pastor, succeeding brother Hooks of Grenada. Brother Saucier will serve this work from Elliott. He makes the third Baptist pastor living in Grenada County.

One Baptist Record reader wants the Record read by as many people as possible. In a literature rack in the G. & S. I. waiting room in Hattiesburg I found four or five copies of the Record representing as many different issues. The address on the Record was Mrs. M. L. Thompson, Hattiesburg.—Fr. M. Skilton.

Lexington Baptist Church reported forty-nine additions to the church during the preceding year when the Holmes County Association met at Durant in October. Since that time Pastor D. A. "Scotchie" McCall of Philadelphia assisted Pastor Judson Chastain in a meeting held at Lexington. At the conclusion of the meeting eleven were baptized, three others having joined by letter. The church was greatly strengthened and uplifted by the great preaching of this devout, dynamic man of God.

The Roman Catholic hierarchy in Mexico appealed to the Mexican government for a modification of the laws which limit the activities of the Catholic church, all in the name of religious freedom. The government replies that the desire for religious freedom comes with poor taste from the Catholics in view of the fact that the church "has always denied any liberty of conscience which opposes its fundamental dogma." Under Roman Catholic domination Roman Catholicism was made the sole religion of Mexico and the exercise of any other whatsoever was prohibited by the constitution.

The minutes of Choctaw County Association, just received from the clerk, show that H. L. Rhodes was continued as moderator and G. D. Weatherall as clerk and treasurer. There are 23 churches reporting 2,343 members. There were 122 baptisms, the largest number, 13, being from Weir. Beulah had eleven and Mt. Moriah ten. The total of gifts to all purposes was \$7,075.85. Of this \$5,560.46 went to local expenses and \$1,515.39 to missions. The Cooperative Program received \$199.40 while \$1,315.99 were given to designated objects which are included in the program. Ackerman was the largest giver to missions, Weir coming second.

We've been hearing from some quarters for ever so long that the native Christians in countries where missionary work has been successful are tired of denominational differences and resentful of their being perpetuated on the mission fields. We have always had the idea that this was a manufactured indignation, and now there comes confirmation of it, and comes through an agency, too, which decries denominationalism. In South India the Congregationalists and Presbyterians united and call themselves "the United Church." But the native Christians say that "the whole project is something that has been concocted by foreigners and foisted by them upon the Indians." So what have you?

Some time ago the Emory Baptist Church of Holmes County Association requested a full Sunday's time of Pastor Judson Chastain. Since the church at Lexington could not release the pastor, the work there requiring full time, he has resigned from the pastorate of Emory Church, which now hopes to secure a pastor for fourth-time or possibly even half-time work. The church at Emory has a small membership, but they are very fine people. It has made a noble contribution to the history of Mississippi Baptists, having sent forth some great men. Brother Ellis Wynn, superintendent of the Sunday school, is also the efficient clerk of the Holmes County Association.

There will be no Nobel Peace Prize awarded this year, the committee explaining that nobody had been shown to be worthy of it.

It is said that in the year 1934 the taxes paid on motor cars and their accessories were more than the cost of the cars.

Miss Lucy Carleton Wilds, assistant to the State B. T. U. secretary, was operated on recently for appendicitis and is recovering nicely after a two week's rest.

Temple Church in Memphis has called Rev. V. E. Boston, for five years pastor at Clarksdale where he is doing excellent work. Here's hoping he stays where he is.

From an exchange we see that Pastor L. S. Cole of Marks recently assisted in a meeting at Mt. Belview, Texas. There were 12 additions and the church greatly strengthened.

Brother Preacher, try these texts out on your congregation for twin sermons: Heb. 12:18, "Ye are not come, etc.," and Heb. 12:22 "But ye are come, etc." It may cost you some work; but it will be worth it.

We were sorry to miss seeing brother T. F. McCrear when he made a visit recently to friends in Mississippi. He was for many years a sacrificial missionary in China, now making his home in southern California.

Thinking about Christmas? And what you will give your friends? Here's a suggestion. Give them the Baptist Record, and it will go twelve months, and the benefits will last forever. Send them in.

The Baptist Record of Iowa started 36 years ago. Many pastors, it is said, advised against starting a paper as the difficulties seemed insurmountable. Of the 410 pastors in Iowa at that time only 20 survive, 4 in active service, but the paper lives on.

It is occasionally told as a joke (a rather somber joke) that somebody who promised to give a tenth of his income had taken a part of the tenth to send his boy to school, or something of the sort. Well it is not much better for a church and pastor to put on a tithing campaign and then use all the proceeds of the campaign to take care of local expenses.

For October, according to the report of the Executive Committee of the Southern Baptist Convention, the total receipts for Southwide objects were \$59,732.38. Of this \$35,280.30 were for the Cooperative Program, \$17,294.90 were designated and \$7,154.18 were for debts. From Mississippi a total of \$1,787.24 was sent, much the larger part of which was undesignated, that is for the Cooperative Program. The total for October of this year was nearly \$5,000 more than for October of last year.

Just from the Alabama State Convention. One of the best yet—560 registered. Others perhaps failed to register. The spirit was optimistic and there was almost perfect unanimity on all subjects reported on and discussed. Several of our Southwide leaders were with us. Their presence and messages added much to the effectiveness of the convention. The convention met in the splendid little city of Troy, where our orphanage is located. Next year it goes to the City of Oakes—Tuscaloosa. Sorry I missed the convention at Meridian. Sure it was great. — J. E. Barnes.

The gospel must not only be preached as the word of God and not as the word of men, but it must be received as the word of God if it is to do its work as the power of God unto salvation. Some years ago we found a man who was a member of a church but who said he was not a Christian. He explained that when a youth he heard a certain preacher preach in whom he had absolute confidence, and when this preacher told him what to do to be saved, he believed the preacher. The preacher doubtless told him the truth, but he accepted it as the word of man, he believed what the preacher said, and never had any personal dealing with the Lord. Salvation and sanctification do not come from faith in the messenger, but from faith in Christ who sent him.

Rev. Roy Angell remains at San Antonio, declining call to Broadway, Ft. Worth.

Deaths from alcoholism in Virginia were 67 in 1933 and 94 in 1934. That's the sort of temperance repeal gave them.

Dr. and Mrs. C. D. Daniell, formerly missionaries in Brazil, recently celebrated their fiftieth wedding anniversary in Waco, Texas.

Seventy were added to First Church, Raleigh, N. C., in a meeting in which Dr. J. R. Hobbs of Birmingham assisted Pastor J. P. Tucker.

Dr. and Mrs. Truett have started on their world tour of visiting Baptist missions. A safe journey be given them and enriching experiences.

Editor L. L. Gwaltney of the Alabama Baptist was elected President of the Alabama Convention. A well deserved honor, for he will fill the office well.

Miss Dorothy Scarborough died recently in New York City. She was a teacher in Columbia University and a well known writer, a native of Texas.

If you haven't got a copy of brother E. C. Williams little book just published, "A Bible Summary For Busy People," you owe it to yourself to get one forthwith. Mississippi Baptists never had a more conscientious worker than brother Williams, and he knows his subject.

Dr. Clay I. Hudson of Nashville, Department of Church Efficiency, is with Pastor W. H. Morgan for a meeting throughout this week. It is for the purpose of enlisting the whole membership in the work of the church, and beginning the new fiscal year with an adequate budget.

First Baptist congregation, Philadelphia, enjoyed a 30 minute praise program in song Sunday by a Woman's College group, Mr. Martin directing. Messrs. Cooper, Vinson, Wells and Parker brought solo, duet and quartet numbers. They sang at Dixon in the afternoon. Come again. The Pastor. Psa. 37:5.

At Louisiana State University the religious affiliation of students is as follows: Catholic, 1,337; Baptist, 1,096; Methodist, 943; Presbyterian, 423; Episcopalian, 370; Jewish, 149; Christian, 63; Lutheran, 51; Christian Science, 39; Church of Christ, 16; Congregational, 16; Evangelical, 9; Protestant, 7; Unitarian, 7; Nazarene, 3; Hindu, 3; Greek Orthodox, 2; Reformed Church, 2; International Bible Student, 1; Pentecostal, 1; Church of England, 1; Quaker, 1, and Buddhist, 1. Non-affiliates are listed at 230.

The general death rate in the United States was 1,300 per 100,000 population when prohibition came in 1920. There was a general decline to 1,068 in 1933. Figures just released by the census bureau show that during the first year under repeal, the rate has started back up, reaching 1,105 in 1934, the first wet year. Deaths from alcoholism stood at 4 per 100,000 in 1928 went down to 2.5 by 1932. Then under the repeal of prohibition they started back up. Particularly is this true of diseases like hardening of the liver for which alcohol is responsible. Homicides and accidents rose sharply.

The trustees of the Woman's College met at Hattiesburg on the twenty-first to plan the campaign for endowment authorized by the Convention in its recent session in Meridian. Some of the friends of the college could not wait till the campaign started, but sent in their subscriptions to President Holcomb. These were mostly people of Hattiesburg who have proved staunch friends of the college in the past. Voluntary subscriptions of over \$10,000.00 have been made to the endowment fund, and one man not a Baptist volunteered to pay as much as half of the amount needed for supplement to the support fund for 1936-7, while waiting for the increased endowment to become productive. This guarantees the \$10,000 for this fund for that session, the Convention having promised it for 1935-6. A campaign committee was appointed by the trustees and the plans will be made and presented to the Convention Board at its meeting on Dec. 9.

The Zero Hour For Many Southern Baptists

FAITHFULNESS IN STEWARDSHIP

By J. R. Hobbs, Birmingham
Vice-President, S. B. C.

Modern speech requires the use of the word "trustee" to give the full force of the meaning of the word "steward." Stewardship is trusteeship in the language of today.

First, the New Testament doctrine of stewardship implies divine ownership in fee simple of the Christian, what he is, and what he possesses. The Christian's person, his talents, his physical powers, his time, and his material possessions all belong to his God.

Second, the New Testament doctrine of stewardship implies the Christian in temporary possession and control of what he is and what he has as God's administrator. Just as the trustee administers an estate for the benefit of designated persons, so the Christian administers himself and what he has—God's estate—for the benefit of God.

Principles Underlying Stewardship

Third, our Lord himself states the principles governing the functions of stewardship as being: 1. Faithfulness in small things is the true standard of all faithfulness. The Christian who is careless in the discharge of small obligations cannot hope to have committed to him large responsibilities. 2. Unless the Christian is faithful in handling worldly obligations he cannot hope to have the "true riches." Faithfulness in worldly relationships is the positive condition to stewardship of heavenly treasures. 3. Unless the Christian is faithful with what belongs to others he cannot have what otherwise might belong to him. The Christian's prosperity is positively conditioned upon his manner of recognizing and respecting the rights and property of others. 4. The basic principle underlying all this is simple honesty. Faithfulness is honesty, unfaithfulness, dishonesty. The faithful steward is plainly the honest steward.

Fourth, the New Testament doctrine of stewardship implies the Christian's right under God to enjoy a just proportion of his time, talents, physical powers and money for his own benefit while he sets aside as a sacred trust a just proportion of these for God's benefit. Thus the Christian is obligated not to use what he reserves for himself in a manner inimical to God's interests, and at once to use what he sets aside for God in a manner wisely calculated to serve the best interests of God and His Kingdom.

The Christian also is obligated to determine just what proportion is properly God's. The Hebrew required the "tenth." The command, "Upon the first day of the week, let each one of you lay aside in store as he may be prospered"—as generally interpreted means that all true Christian giving must be proportionate and systematic with the tenth as the minimum or the true starting point. Thus true Christian giving is proportionate when the Christian gives "as he may be prospered" and systematic when he gives regularly at a stated time, "upon the first day of the week."

The Steward's Pledge

Fifth, faithful discharge of the functions of New Testament stewardship requires the steward's pledge. This pledge is also required for the safe and sane handling of the financial affairs

WHY I BELIEVE IN TITHING

By John L. Hill, Book Editor
Sunday School Board

1. I believe in tithing because I love Jesus, appreciate in some measure what he has done for me, and realize that I could not make adequate return if I should put all my income into his treasury.

2. I believe in tithing because I like to have a definite minimum expression of my love for my Master.

3. I believe in tithing because the practice of it challenges love gifts about the tithe and brings some of the satisfactions of joyous service.

4. I believe in tithing because the tithe affords a convenient, sensible, practical basis of cooperation in Kingdom work.

5. Loving the Master and delighting to work with my brethren for his glory, I am happy to covenant with them to put regularly into the treasury of the local church one-tenth of my gross income.

WHY I TITHE

By David H. Powell,
Shreveport

I tithe, first, in recognition and obedience to the definite scriptural teaching concerning the tithe.

Second, in recognition of the Divine ownership of God. God owns and man possesses, therefore I become a steward of that I possess, and am responsible to God for the proper accounting of my stewardship.

Third, I am not my own but have been purchased with a price, that of the blood of Jesus Christ.

Fourth, loyalty to God demands scriptural giving; therefore, I have no more right to violate this principle than I have to violate any other scriptural teaching.

Fifth, God's work demands scriptural giving in that it affords a sure, definite and practical method of financing and carrying of the gospel throughout the earth.

Sixth, I have found by experience and observation that God will fulfill every promise that he has made if we will meet the just conditions on which these promises are based.

of God in the earth.

The operations of the churches and agencies of the Kingdom of God require means or money. How much the churches and agencies can wisely undertake can be determined with any accuracy only on the basis of the amounts individual Christians are able and willing to pledge. Thus the faithfulness of a steward requires that he pledge himself for definite amounts. This he may wisely do by estimating God's proportion of his income and pledging that, or by stating the proportion he is pledging and giving a fair estimate of what that will be for the time involved. Thus the faithful Christian steward joins others like himself in providing a basis upon which the churches and agencies may wisely calculate the work they may undertake for the period involved. Let the Christian so deport himself and he will measure up to the words of Paul, "Moreover, it is required in stewards that a man may be found faithful." (See Luke 16:1-13; I Cor. 16:2).

TO PLEDGE OR NOT TO PLEDGE

By Walter M. Gilmore, Publicity Director
Executive Committee, S. B. C.

For several weeks many of our Southern Baptist pastors and churches have been faithfully preparing their people and planning for the annual Every Member Canvass. The time suggested for the canvass was November 3-December 8, culminating in a great simultaneous movement the first week in December. So the "zero-hour" has come for a concerted, persistent, heroic advance on every sector of our battle lines from Maryland to Arizona and from Southern Illinois to Florida.

Difficulties, yes, plenty of them! But they only challenge us. None of them are insurmountable, if we follow the Lord. Remember, the end to be reached in enlisting every member in the whole-hearted support of the local work of our churches and all the agencies through which they are seeking to make Christ known to the ends of the earth is worthy of our best efforts.

Why Pledge?

1. As a mark of our love and loyalty to our church. If we pledge to pay a certain amount at stated periods to our automobile dealer, water and telephone companies, our landlord, and others, even signing notes that are negotiable at the bank, simply because we have to, surely we will be willing to use our credit to the limit in behalf of our church and the causes it fosters, because we love our Lord supremely.

2. It will stiffen our purpose to pay. The fact that one has made a definite pledge and he knows that the work of the church has been planned on the basis of his pledge will spur him up to meet his obligations at any cost. Let no one imagine that if he does not pledge he is under no obligation to bear his part of the financial burdens of his church. The obligation rests upon him just as really before he pledges as after he pledges. Touching the dotted line simply impresses the obligation on him more forcibly.

3. We will give more if we pledge. After all, our pledge is simply the goal we set for ourselves. A worthy goal will enable us to accomplish more than we would without one. Therefore make your goal large enough to be worthy of you and your Lord. Certainly in this day of unlimited opportunities for service for our Lord both in the homeland and around the encircling globe, we should be willing to pledge and pay at least a tithe of our income to the support of our church as it seeks to minister to the deepest needs of our own people and those of other lands.

With Apologies to Shakespeare

"To pledge or not to pledge, that is the question. Whether 'tis nobler in a man to gather The church's blessings free and leave to others To foot the bills and spread the gospel tidings, Or take a pen and sign a pledge that's Christian, And share the cost. To write—to sign—to pledge. To pledge—surely to pay! Ay, there's the test."

A Tithe Too Small

"What sacrifices have I made
In order that my tithe be paid?
A tithe is surely much too small
To offer him who gave me all."

Editorials

FOOLING THE LORD

A few days ago, as the story came to us, the little granddaughter of one of our Jackson Baptist pastors, had been invited over to a neighbor's to play with the children, but it was raining, and her grandmother had told her she couldn't go while it was raining. The little four-year-old came again and told her grandmother that it was going to quit raining for she had prayed to the Lord to stop the rain so she could go over and play with the children next door. But her grandmother explained that probably there was need of rain, for the birds and the beasts needed it, and probably some of the farmers had prayed for the rain to come. This satisfied the little girl for only a short time. But she came back after a bit in high spirits and assured her grandmother that the rain was sure to stop soon for she had prayed to the Lord again, and that this time when she prayed she had changed her voice so that God would think it was grandpa who was praying!

Wonder if any of us have ever made ourselves think we had fooled the Lord when we prayed, by making him believe that we were sincere, or that we would make proper use of His gifts if He answered our prayer?

SHALL THE GOVERNMENT DO THE WORK FOR THE CHURCHES?

Some people are concerned lest the federal government shall invade the field of business and interfere with private enterprise and initiative. They say the government should quit lending money and leave that for the banks; that the government should not try to operate or control industrial institutions, utilities, transportation, etc., etc. All of these questions are legitimate fields for study by economists and publicists and statesmen. We wish them well in the solution of the problems involved.

But what we are asking now is shall the government do our religious and philanthropic work for us? To be sure we have had government support for education a good while, and now have more of it than ever, and many are clamoring for more of it still. We have had occasional government appropriations for emergencies brought about by calamities such as earthquakes, cyclones, etc. But the field for government subsidy and support for charity, called security, relief, dole, loans or what not, has been mightily enlarged in the past few years, till we face, if we have not actually entered, a new day in our conception of the functions of government.

We are not mentioning these things to criticize the measures that have been taken, but to ask the question whether or not we shall allow ourselves to think now of the government as the almoner for us all, and taxation as the method by which relief shall be furnished to the needy of every sort.

Are the churches to abandon the field of relief of the needy to the government; and are we to do our work of charity through the tax collector? This question may be only one of several that will come up in this connection. Are the churches to consider this as no longer a part of their work? Are they to abandon the field to the civil authorities? Are we to do only what the civil authorities fail to do? Or are the civil authorities to do only what we fail to do? Have we already failed? Is the job too big for us? Are we too little for the job? Was it the business of religion to create the sentiment and let the civil powers do the work? When we do our charity work, or any educational work, or any philanthropic work through the government, are we obeying the injunction, "Whatsoever ye do, do all in the name of the Lord Jesus?" What about the scripture which says, "As ye have opportunity, do good to all men, especially to them which are of the household of faith."

But here is one which we are more interested in than in all the rest: If we do our work of relief through taxation, have we not lost all the benefit of the reaction in ourselves which comes of voluntary, compassionate, personal Christian, loving effort in behalf of others? It was Jesus who said, "It is more blessed to give than it is to receive." And even Shakespeare said, "The quality of mercy is not strained; it droppeth as the gentle rain from heaven, upon the place beneath; it is twice blest; it blesseth him that gives and him that takes. It is an attribute to God himself."

AGONIZING IN PRAYER

It is pretty generally known that our English word agony, agonize, comes from the word the Greeks used to represent their athletic contests. Our generation is fully acquainted with the matter of such contests. The papers are full of it, the conversations are burdened with it, the minds of the people are saturated with it. If you follow the crowd you will find yourself among the fans in the grandstand or on the bleachers. More money is spent to see one athletic contest lasting a few minutes than is given in twelve months time by any body of Christians in America for foreign missions. There must be something intensely interesting in it. The championship depends on it, and some people have pretty nearly come to believe that the life of an educational institution depends on the outcome.

We are not discussing athletics, but like Paul using it to describe the soul of a Christian in the highest exercise in which it ever engages, a contest on which eternal destinies depend. For the exercise of the soul in prayer, the conflict in which one engages in prayer is the greatest determining factor in the kingdom of God. Do we realize when we pray that the destiny of immortal souls hangs upon the issue of our praying, that the welfare of the kingdom of God is decided there?

Is it any wonder then that Paul urges the Christians in Rome to "strive together with him in prayer to God," Ro. 15:30. And that in writing to the Colossians he says, "I would have you know how greatly I strive for you, etc." Col. 2:1ff. Again he urges "pray without ceasing," and "praying always with all prayer and supplication, etc."

You will recall the wrestling of the angel with Jacob in a crisis in his life. And that in Gethsemane when the question of facing the cross was finally settled, it was said of Jesus, "Being in an agony (conflict) he prayed the more earnestly."

Have you ever personally fought your battles out in this way? Have you ever come to realize that there is no other place where it is possible to win but on your knees? If the weapons of our warfare are not carnal but mighty before God to the casting down of strongholds, then we will find the way to victory lies through agonizing prayer.

There has not been a time in all the history of our Baptists in this country when we faced more gravely the imperative necessity of praying it through. When Paul said put on the whole armor of God, he put last in the hand of the soldier athlete this weapon of prayer, saying: "With all prayer and supplication praying at all seasons in the Spirit, and watching thereunto with all perseverance, and supplication for all the saints, and on my behalf." Eph. 6:18. Here is where we win, or lose.

Our present legislature has brought itself under fire from many quarters in the state for meeting little more than half time and drawing pay for full time, including Sundays. And the amount of actual work accomplished seems insignificant considering the time spent. The few weeks session is said to have cost the state over \$100,000 to date.

DENYING THE POWER

This phrase occurs in the last letter that Paul wrote. He looked forward to going to heaven with the full tide of peace in his heart. He looked back upon the world he was leaving with anxious concern. He was delivering his last charge to Timothy, his son in the gospel. He is telling him what perilous conditions he would face. He knew something of the prevalence, persistency and power of sin. It would take many forms and seek in every way to hinder the gospel. It would show its face among Christians, and even among its chosen representatives. Paul shows the many manifestations of it to be expected. We do not here name them all. You will read the list in 2 Tim. 3:2-5. It begins with "lovers of self" and ends with "holding a form of godliness, but having denied the power thereof."

We are bringing no railing accusation against our age, but we are seriously concerned with the question of whether or not we are today in possession of the power that belongs to the gospel of Jesus Christ, whether we actually believe that it possesses its divine power when it comes into contact with the raw heathen world, and with our own part of it which is sunken in materialism, satisfied with physical comforts and seeking only relief from financial depression.

The churches in many places have retreated into the position of complacent respectability, satisfied if they can only keep the machinery going, and making not a dent on the world of wickedness around us. Our converts are from the families already in the churches, and we do little to destroy the works of the devil in all the world around us. Have we not come even to doubt or deny the ability of the gospel to change the heart of man or the crass wickedness in the world around us?

For example we hear of a great awakening in North China. Things are happening there which we are not accustomed to in our churches. The sick are being miraculously healed, demons are being cast out, men are falling down before the preaching of the gospel and confessing their sins and begging for the mercy of God and finding it. As when John the Baptist preached, men are saying, "What shall we do?" As when Peter preached, "Brethren, what shall we do?" As when Paul preached, "What shall I do to be saved?" Or as Paul said in 1 Cor. 14:25 of men who hear the gospel, "The secrets of his heart are made manifest; and so he will fall down on his face and worship God, declaring that God is among you indeed."

When have you seen that? And when we hear of it in China, we begin to talk about "extravagances and excesses." We speak of the natural and necessary effects of the preaching of the gospel in the power of the Holy Spirit, as fanaticism. We would explain it as a psychological eruption. We deny the power of God. We ought rather to get down on our knees, confess our sins, our unbelief, our impotence and pray mightily for the exhibition of the power of God. We may well quit talking about power and go to praying for it. The gospel is the power of God unto salvation, but it is not much in evidence.

Of course we all know that not all power is in physical or psychological earthquakes. But God does send the earthquake and the cyclone occasionally, that we may not forget that He is behind all the quietly moving forces in nature and in grace. Can we say that we really know what Jesus meant when he said, "Ye shall receive power when the Holy Ghost is come upon you"? Our witnessing will be of no avail until we experience the power.

The Southwide Baptist Training Union Conference (Fourth) will be held in Birmingham Dec. 31-Jan. 3. Among the speakers is Kagawa of Japan, whom many regard as the outstanding Christian of the world. Other speakers are Drs. T. L. Holcomb, J. R. Sampey, C. E. Maddry, J. B. Lambdin, and I. E. Reynolds.

CONVENTION BOARD DEPARTMENT

(Continued from page 1)

000.00 any day, and then withdraw forever from general work, just to see the Convention out of debt. Until there is an awakened conscience in regard to the Convention's debts, all the praying, agonizing and planning will never bring a revival such as men talk of when they dodge the issue, or get out of something to say, but would still be held in high esteem.

7. But there was an encouraging side to the Convention. There was a seriousness and an earnestness not seen in previous conventions. Preachers and laymen were striving to know their duty. Those who may have gotten off on the wrong foot were feeling their way and testing the strength of the ice under their feet. All of this is encouraging. Some who had made no contributions for paying debts have sent in good gifts since going home. So long as we are trying to be honest, there is hope. Paul verily believed he was doing the will of God. He was striving to do it; hence, he found grace.

—BR—

LET'S GO

By A. L. Goodrich, Circulation Manager
"Ask the People and They'll Subscribe."

THANKS

The following have sent in lists of subscriptions to the Record. It is by such unselfish work that the Record is growing. NEXT.

Mr. W. H. Cole, DeKalb.
Judge Jeff Kent, Forest.
Rev. R. A. Eddleman, Clinton.
Mrs. Delia Lusk, Gloster.
Mrs. E. C. Pitts, Brookhaven.
Mr. J. V. Rateliff, Gloster.
Rev. D. O. Horne, Monticello.

—O—

HONOR ROLL

Church	Association	Pastor
Bethel, Newton County,	Rev. H. H. Bethune.	
Antioch, Lawrence Co.,	Rev. B. E. Phillips.	
Galilee, Mississippi,	Rev. E. K. Cox.	
Coldwater, Neshoba C.,	Rev. R. L. Breland.	

If your Record comes in a Pink Wrapper this week, it means that your subscription expires with this issue. In order not to miss a copy send your renewal in now. Don't wait, you might forget.

Announcement is made of the death of Dr. W. R. L. Smith at Norfolk, Va. He held prominent pastorates years ago in Virginia and Missouri.

Dr. C. C. Pugh, many years pastor in Mississippi, now pastor in Eufala, Ala., is appointed to preach the convention sermon for the Alabamians next year.

The president of the Hotel Men's Association in Arkansas is pleading for moderation in drinking for he says if things go on as they are now from bad to worse under their state liquor law, the people will not stand for it. The day of judgment is not far off.

The Alabama Baptist says that the night after their state convention adjourned, hoodlums threw whiskey bottles through the memorial windows of the church building in Troy, shattering the windows and spraying the liquor over the pews. They truly represent the spirit of the liquor forces, and they know who their enemies are.

There are about eight times as many Baptists in Mississippi as there are Presbyterians. And yet Presbyterians have nearly as many students in their schools in the state as Baptists have in their schools. Baptists need a great awakening on the subject of Christian Education. Talking about putting emphasis on Education, we have hardly begun.

ABOVE WHAT WE ASK OR THINK

—O—

One of the chief hindrances to the progress of the gospel and the coming of the kingdom of God with power in us and in the world, is our too low conception of what God meant for us to be and to do in the name of the Lord Jesus. We have gotten our standards of living and of achievement not from the example of the Lord Jesus, nor from the teaching of the Bible, but from what we see in Christians about us, and from what we hear from their lips. All of us have fallen short of the glory of God, from his glorious purpose concerning us, because we have not dared to take literally and fully his promises concerning us. If we only had our eyes open; if we only had our faith quickened to believe what he said, we could today remove mountains, and do the works that He did and greater works than these, according to His promise to the disciples.

His commission to disciple the world is still in force, and the promise of His presence is still good. Paul had a high conception of what a Christian could be and could do. He prayed great prayers for them that went deep and reached high. He asked that they might "be filled unto all the fulness of God." And even then he followed this great prayer with the words quoted above, "Able to do exceeding abundantly, about all that we ask or think." He would not limit God, even to the answer of his far-reaching prayer. He leaves the way open for the manifestation of infinite grace.

We must not limit the Holy One of Israel! Do we have problems and difficulties? Are there great and impossible tasks before us. Our God is able. Look up the places where it is said, "He is able." We have come to the time when we need the infinite power and resources of God. Nothing else will meet the needs of this day. And He is able to do exceeding abundantly.

Don't doubt that. We may, we must put Him to test.

—BR—

White Baptist churches in New Orleans reported last year 1,186 baptisms. That's nearly as many as there were members in all these churches 20 years ago.

By courtesy of Mr. Jno. D. Rockefeller, Jr., his letter addressed to the Northern Baptist Convention has been given to the press, including we presume all Baptist papers. The Baptist Record acknowledges receipt of a copy. The purpose of the letter was to acquaint the Northern Convention with Mr. Rockefeller's intention to make no more contributions to the cooperative work of the Convention, to whose budget he has been in the habit of making a large annual contribution. We do not for a moment question the sincerity nor conscientious scruples of Mr. Rockefeller; neither do we question his right to designate his contribution to specific objects in accord with those scruples. In all this he is eminently correct, and following the Baptist principle of individual liberty. He proposes to make gifts to any specific interests of Northern Baptists, at home or abroad which accord with his conception of non-sectarian service. Or he will give to interests fostered by other bodies of the same nature. It would seem that he prefers to assist those agencies which are interdenominational or undenominational. We are sorry that Mr. Rockefeller does not see, as we see, that denominational organizations are inevitable and necessary. They are the agencies of people who are in agreement as to what they want done and how to do it. There can be no permanent cooperation where there is not essential agreement. We believe that they are necessary to efficiency and to the preservation of truth. To organize some other agency for doing what the denominations are now doing is either to organize what is in effect another denomination of Christian workers; or it is to institute an extra Christian, or unChristian organization to compete with the work of Christians. Mr. Rockefeller will find it difficult to organize an extra church body to do the work of the churches.

Stetson University of Florida had a two day home-coming last week. A feature of the celebration was the dedication of Chaudoin Hall, the new dormitory for young women, which is said to be already 90 per cent full.

As a memorial to his deceased wife Deacon K. S. Ward of Birmingham will bequeath his entire estate to the Alabama Baptist Orphanage, the interest only to be used for the upkeep of the buildings.

It is stated that one thousand Jewish adults have made public profession of their faith in Christ, and been baptized in the Jewish missions of the Church of Scotland during the past sixteen years.—Ex.

Lowrey Memorial Baptist Church has had one or more additions by baptism and letter or one or more coming for baptism each Sunday for the past thirteen Sundays; 120 in all. We are thanking God for His blessings on His work here.—J. S. Riser, Jr.

The four hundredth anniversary of the translation of the Bible into the English language will be observed in Jackson by a city-wide meeting in the City Auditorium on the evening of December 1. Rev. William Crowe, D.D., pastor of the Westminster Presbyterian Church, Saint Louis, Mo., will deliver the address. All the churches of the city are expected to participate in the celebration.

Central Miss. Preachers' Conference meets at First Church, Jackson, Dec. 9 at 9:30 a. m. On the program are W. A. McComb, B. E. Phillips, C. J. Olander, A. F. Crittendon, L. W. Ferrell, L. B. Campbell, T. W. Talkington, C. O. Estes and W. H. Morgan. They will discuss: The fine art of living together, the gambling craze, the Belmont Plan, Can we have four services on Sunday, Exposition of 2 Cor. 3:7-11, Value of Illustrations, and Enlistment.

Pastor I. F. Metts says that four were received into Northside Church, Jackson, in the meeting for young people conducted by students of Mississippi College last week. There were eleven of the young people in the church who rededicated themselves to service. The church has recently had on a tithing campaign, the pastor preaching it and distributing literature. The budget of \$3,000 for the coming year has been oversubscribed, and the offerings last Sunday were the largest in the history of the church. Six of the nine deacons are tithers.

The announcement goes out from Clarksdale that Pastor V. E. Boston has accepted the call to Temple Baptist Church in Memphis. We regret to lose him from Mississippi where for ten years or more he has done excellent work as pastor and has represented the state on the Sunday School Board. We wish for him the continued favor of God in his new field.

The Text Book Commission of Mississippi has adopted a supplemental reader written by Lowrey, Kincannon and Lowrey. The book is entitled "Mississippi, A Literary and Historical Reader," and will be used by the seventh and eighth grades in the public schools of the state. It is written and compiled by Dr. B. G. Lowrey, for many years president of Blue Mountain College and Congressman from the Second District; by Dr. A. A. Kincannon another of the foremost educators of the state, and by Dr. Roswell G. Lowrey head of the English Department of the State Teachers College in Hattiesburg. There is enough in the history of Mississippi and in its literary products to excite the pride of all our citizens. We have had plenty and to spare of bad advertising. This book does not set out to advertise the state, but the effect of it is to make every one of us hold up his head and perhaps to extend his chest. We hope not only that our school children but our grown people also will avail themselves of the opportunity to know the facts about Mississippi which have been too long ignored or unknown. All of us owe these gentlemen a debt of gratitude for the service to the state.

WATCHING GOD IN THE SUNDAY SCHOOL LESSON

Eldridge B. Hatcher

Let us take the lesson for November 24th. What does that lesson teach about God?

"Oh," you say, "that lesson is not about God, but about Haggai and Zechariah and their messages."

I thought God was the subject.

"Well, I do not think you will find much about God in these lesson chapters. They are all about the rebuilding of the temple and what God wants the people to do."

Are you a Sunday school teacher?

"Yes; I teach a class of young men."

And are you going to spend your time in the class holding up before your scholars these men and the building of the temple instead of showing them what the chapters tell about God?

"The subject assigned for that lesson for the Intermediates—and my young men are Intermediates—is 'why we build churches' and I am going to show from these chapters why we ought to build churches. I shall of course bring God into the lesson, I haven't studied my lesson carefully yet, but I think the chapters are not about God but about the building of the Temple."

Suppose we examine the chapters. Let us begin with the first verse of Haggai. I find it here stated in that very verse that there "came the word of the Lord by Haggai." There, you see, is something about God.

"Why that merely says that the Lord gave his message through, or by, Haggai. The chapter contains that message and gives the things that the people were to do."

But see what you could show your scholars about God from that Bible message. It pictures God as selecting a man, Haggai, and using him for carrying His message. Isn't it wonderful that an infinite God thus uses a man here on the earth for doing work for Him. Isn't that Bible statement worthy of your profound study? Wouldn't your scholars learn much about God if you could show them all that is declared and implied about God in that verse?

But here is another fact about God,—in the second verse. He is called "The Lord of hosts." Let me read the words: "Thus speaketh the Lord of hosts." Here indeed are two facts about God. First that He spoke to Haggai. Are you going to pass over that announcement that the God of Heaven spoke, in some fashion, to Haggai, a man. That shows the infinite condescension of our heavenly Father. Then also arises the question as to how God did this speaking to Haggai. If one of your scholars should ask you in what manner God spoke to Haggai will you answer that you had never studied the Bible for light on that subject?

Next take the words "The Lord of Hosts." That expression is a flashlight showing something wonderful about God.

"What does it show?"

Ah, now you are moving in the right direction. You are now wanting to know the meaning of a Bible passage about God, and that should be your aim in all your Bible study. The word "host," when used in the Bible, usually means an army. The word "Lord" means Master. God therefore is pictured here as being in charge, not of one army, but of several. Therefore the people to whom He sends this message by Haggai would better obey promptly His command, for He can send His armies to punish the disobedient, or to defend His obedient ones. In other words, God practically says to Haggai "When you present My message to My people let them see Me as being in charge of forces that I have at My command." In all these passages, you see, we are getting an insight into the nature and movements of God.

But behold yet another fact about God,—in that same second verse. We read the words "the Lord's house." These words tell us that God has,

or desires to have, a building of His own among His people. In other words the great God who is Creator and Master of everything in the heavens is so much interested in His people on this little earth that He wants a house built on the earth, called "His house," or "The house of the Lord," where He can meet and bless His people. Doesn't that fact help us to see what kind of a Being He is and isn't that the highest kind of knowledge we can have?

"Do you mean that I must go through the verses in that fashion, — making such comments on every statement about God?"

I think that you would better do that—even in that disjointed fashion — than to spend all your time talking about the human persons and their actions in the lesson. Your scholars would at least get an idea of how active God is in the story.

But I am trying, not to suggest to you how to teach that lesson, but to meet your statement that there was nothing much about God in the chapter. I wanted you to see that the chapter is almost full of references to God and also to see how each of the references to God is a mine of truth about Him into which you should dig.

Of course in preparing your lesson you will relate these statements about God to each other as links in a chain, as parts of one story, —the story of God dealing with Haggai and His people. Everything in the chapter should of course be woven into the story—Haggai, his message, the building of the Temple, the neglect of the people, etc., — but it should all be built around God as the Chief Figure, and your scholars will then go away having learned something new about God their heavenly Father, — and isn't that the one towering need of the world today?

SYNOPSIS OF SPEECH OF A. L. GOODRICH, CIRCULATION MANAGER OF THE BAPTIST RECORD

I. We are happy to report that our circulation has grown from around 4,000 Jan. 1, 1935 to near 7,000 at present. For this increase we are deeply grateful to many pastors and interested friends of the Record throughout the state. Without their help, our work would have been a failure. And only by their continued help and the enlisting of the other pastors and interested friends of the State can we hope to make progress.

II. You will also be glad to know that we have been able to secure an increase in our out-of-state advertising rate of 75 per cent effective Nov. 1.

III. For the coming year we have two major plans:

First, to continue our efforts to enlist the ACTIVE aid of the pastors.

Second, now that we have a decent subscription list, to seek to increase our Mississippi advertising.

IV. We are practicing every economy that we know, and assure you that we waste nothing and are endeavoring to get 100 cents in value for every dollar expended.

However, we call your attention to the fact, that were the Record credited with the space used for purely propaganda purposes, there would be no deficit, but a surplus. During August, September and October the amount of space used to promote the different boards and committees amounted to approximately 72 pages. At \$30 per page (about one-half the advertising rate) this would have increased our income by \$2,070. And for the year this would have netted the Record \$8,280.

Yet, may we call your attention to what you have gotten for your extra deficit of \$374. In other words, my work has paid its way save for \$374. Miles travelled, 18,354; Baptist Record speeches, 104; mission sermons preached, 78; associational speeches on the Cooperative Program, 12; total addresses, 199; excuses given for not subscribing to the Record, 1,927, only two

of which were new; 976 promises, some of which were kept; 115 well wishes.

In addition to the above the Record has provided \$8,280 worth of space purely for propaganda purposes for the different departments of the state work, such as W. M. U., B. T. U., B. S. U., Convention Board, Missions—home, state and foreign—Children's Home, Colleges and Hospitals. The Record has furnished weekly messages on the organized work to around 6,800 Mississippi Baptists. Every Baptist pastor in the state being informed weekly of the work of the denomination.

By way of comparison, certainly the Record with its 16 pages averaging 4 columns of 12 1-2 ems width is worth as much as one letter which could hardly contain more than is contained in one column of the Record. 6,500 letters weekly at the low estimate of 5 cents for each letter including paper, postage and printing would cost \$325.00 per week or \$16,575 per year.

Credit the Record with the space used for purely propaganda purposes for the various departments and we will have, not a deficit of \$3,605.96 but a surplus of \$4,974.04 besides the services of two preachers practically every Sunday in the year.

V. Not only is the Record an asset, based on the above figures, but in other ways. It is YOUR paper. It is worth the small amount spent on it above receipts to have a Mississippi Baptist paper. It is a good paper. To counteract the flood of trashy literature, Baptists need a paper like the Record.

It is a source of information about all phases of the work. Without a tie that binds, such as the Record, our people would drift apart and lose interest in much of our organized work.

For pastors, the Record backs up their preaching.

It also helps the work. In churches where the Record is largely read, the people are responsive to the denominational program.

Consider the saving in writing letters. Practically every week there is a message from our beloved State Secretary. Such a letter mailed to each church, with only one copy to a church would cost \$45. Other agencies would find themselves confronted by the same expenses.

And certainly the weekly visits of the Record stimulate giving. Recently a brother read in the Record of the acute need of one of our agencies and mailed his check for \$100. Another seeing the same article induced some churches to make a combined gift of \$150.

VI. As to the future, we see bright prospects. However, they are no brighter than the efforts that you good pastors and interested friends put forth.

May I close by pleading with each one of you to go back and put on a Record campaign. You owe it to yourself, your church, your denomination and your Lord.

—BR—

Hasn't Failed Yet

Knowing this field we have no hesitancy in saying, "What this good pastor has done, any pastor can do."

Canton, Miss., Dec. 8, 1935.

Dear brother Goodrich: "See the people and they will subscribe," is a fact. I have gotten 20 subscriptions this week. The people are very poor but have responded well.

Truly yours,

M. J. Derrick.

It is said that the trustees of Georgetown College in Kentucky have recently approved certain changes which will bring the college directly under denominational control.

The Baptist Standard of Texas says in an editorial that "Texas Baptists have lost enough schools; stop it surely and at once." And it argues very properly that the only way to save the schools is to endow them. Listen, all ye saints!

CLARKE MEMORIAL COLLEGE

What Was Done And Why?

J. L. Boyd

Since it was the desire of some of the brethren that the Baptist State Convention make definite and final disposition of the Clarke Memorial College property in its session last week at Meridian; and since there are many over the state who are vitally interested, but not in attendance upon the Convention; and since I offered the substitute resolution that finally prevailed by an overwhelming majority of those present at the time the matter was acted upon, I feel it incumbent upon me to send this brief statement to the Baptist Record as a matter of information to our people generally.

Allow me to state in the outset that I am not speaking from the standpoint of an east Mississippian, where the college is located; but as a Mississippi Baptist. There should be no East, no West, no North, no South when we come to consider such matters of this so vital to our denominational life in the state. I was born and reared in south Mississippi, Pike County, fifteen miles east of McComb, off the "big road," on a rocky hill farm at the end of a country road which terminated at our lot gate, which farm lay at the confluence of Briley branch and "red-bug" hollow. I have not had any relation with Clarke College as student, teacher, or member of the Board of Trustees. Have never lived in east Mississippi nor ever held a pastorate in that section of the state; never privileged to attend a session of the General Association nor ever was a subscriber to the Baptist paper our east Mississippi brethren published for a long time. I was literally nurtured on the Baptist Record from my earliest recollection, so far as denominational papers are concerned. It may be that these simple facts, though not so very important after all, may aid the readers of this article to see from which angle I am attempting to speak.

Clarke Memorial College has, in my humble judgment, made a monumental and lasting contribution to our denominational life, in the solidifying and unifying of our forces, aside from the cultural value to the hosts of young men and young women in east Mississippi whom neither of our other three educational institutions could ever have reached. What she has done in the past, she is doing now and will continue to do even in a more effective way in the future—provided she is kept within our fold, operated under Baptist influence and in the interest of our denominational program of world evangelization and Christianization.

What is the present status? Just this—the physical properties such as buildings, land and equipment belong to the Baptist State Convention and have been for sale for some few years. The Convention does not operate the college, made up of a well arranged curriculum of studies in the Bible, arts and sciences, etc., a corps of highly trained and consecrated Baptist teachers, and splendid student body of young men and women eager for an education, nearly all of whom are Baptists and a good number of them student preachers. The Convention has for the past few years entrusted these properties to an appointed group of Baptist men as custodians whose duties are to see that the buildings are kept in fairly good repair and covered with insurance, and whose privilege it is to lease the properties to any person or persons desirous of operating a college on the campus and in the buildings, provided this is done without cost to the denomination. This group of trustees, or custodians, leased them this past year to Rev. C. Z. Holland, pastor of the Baptist Church of Newton, who is serving the college as president at the fixed salary of one dollar a year. The lease expired the 15th of this month, the day following adjournment of the Convention last week.

There have been two drawbacks to year-by-year leasing during the past few years, namely: first, the period is too short for the administra-

tors of the college to make any constructive plans toward standardization, with the constant dread that the college properties might be sold at any time to others offering to purchase; second, this year-by-year arrangement necessitated that the matter be brought before the Convention at each annual session which kept the brethren upset in mind. The substitute resolution which prevailed at the Convention last week provides that the custodians continue with duties as heretofore, but with the privilege of leasing the properties for a period of "not more than ten years." Within that time it is hoped that more favorable economic changes shall take place, the administrative staff of the college can prove whether they can operate a relatively standard college at no cost to the denomination or to themselves (except personal sacrifice), and the institution shall be kept within the Baptist fold, under Baptist influence and for a great Baptist constituency in that section of the state, continuing its blessed work of solidifying and unifying our Baptist forces in Mississippi.

The college was the fruition of the dreams of the friends of Elder Nathan L. Clarke, who more than any other man saved east Mississippi to the Baptists and for the kingdom of God. A man of sterling qualities, deep piety, unswerving loyalty to truth and duty, and fine qualities of leadership. He died in 1906 in the 95th year of his age, but not before he had "organized or aided in the organization of about 100 Baptist churches; assisted in the ordination of 160 preachers and deacons; traveled on horse-back and in buggy 75,000 miles; did more than any other man in establishing the cause of the Baptists in that section of the state—a work in which he never tired." "Only once during his married life (1839-1906) did he fail to hold family worship, night and morning, when at home, and that was the night of the death of his first wife." . . . "If he ever made a crooked step, I don't reckon anyone ever saw it." He led in the organization of the General Association of Southeast Mississippi in 1855, serving as its president to the day of his death.

Let us be reminded that when the General Association was organized in 1855 it was before the Baptist State Convention had quite got on its feet; it was in a period of our Baptist organized work when men feared and shied at centralization; it was a day when the state was too big in area, in the minds of many, for one organization, to function effectively; and it was a day of outstanding leadership. In 1859, a north Mississippi General Association was organized under the leadership of William Carey Crane who became Corresponding Secretary with headquarters at Grenada. A General Association of South Mississippi and East Louisiana was organized about the same time with Brookhaven and Summit as centers of influence. These two latter associations went out of existence early, the one in the northern part of the state because W. C. Crane went further west to Louisiana and Texas in 1860 to become president of Louisiana State University and later Baylor University. The one in south Mississippi persisted for about twenty years, but not vigorous for lack of a great leader. The Southeast Mississippi General Association projected itself to a few years ago, because of its great leader. But since his death no man has arisen to wear his mantle successfully, and Clarke Memorial College was established to commemorate his work and perpetuate his name. This it is doing and will continue to do as long as it is within the Baptist fold. Brother Clarke laid the foundation and the college is building thereon, and in a marvelous way. Let us not lose, nor throw it away! But use it to further solidify and unify our Baptist forces.

Vicksburg, Miss.

If you and your church are really interested in missions, you will get your folks to read the Baptist Record, for this is the best way to increase interest in missions.

TEST THE TITHE

A. F. Crittendon



"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and PROVE ME NOW HEREWITH, saith the Lord of hosts." What a mighty challenge this is to each one of us today! Do we really believe that the Lord will open the windows of heaven and pour us out a blessing that there will not be room enough to receive it? Are YOU willing to prove Him? Are you willing to put Him to the test?

A very significant movement is spreading throughout our Southland, which is known as "The Prove Me Plan." It is simply an effort to enlist all our people in tithing their income for twelve months, with the hope of so convincing those members who thus "Prove the Lord" that they will adopt the plan as a permanent policy for life. In a majority of cases it is believed that if a person can be induced to tithe for three months he will find so much real and abiding joy in it that he will gladly continue indefinitely. This has been the experience of many already.

This plan has been promoted by the state convention forces in Texas, Oklahoma, Louisiana and Arkansas this summer and fall, and the results have been most gratifying. The Mississippi Baptist State Convention proposes a thorough, state-wide campaign for the adoption of God's plan for financing his earthly kingdom during next year. We trust this movement will continue to spread until every one of our 24,360 Southern Baptist churches with their 4,277,052 members will feel the refreshing blessing of its influence. Think what would happen if only the 32 per cent of our membership in all our churches who give anything to the Lord's cause should tithe their income. The number of titheers would increase from 225,000 to 1,350,000, and the amount these titheers would lay on God's altar each year would be \$40,950,000 or more.

Dr. T. L. Holcomb, Secretary of our Sunday School Board, has this to say about this movement:

1. The plan is scriptural. (Malachi 3:10).
2. It honors the Lord. (Prov. 3:9).
3. It will bring forth spiritual and temporal blessings. (Prov. 3:10).
4. It will meet the pressing needs of our Mission Boards. (Luke 6:38).
5. It will prepare the way for a great spiritual revival. (James 4:8).

Every steward should remember Leviticus 27:30, "And all the tithe of the land, whether of the seed of the land or of the fruit of the tree, IS THE LORD'S; IT IS HOLY UNTO THE LORD." Now if the tenth of all our increase belongs to the Lord, then it is not ours to use on ourselves, but it must be used for Him, for His glory, for it is holy. We dare not appropriate that which belongs to others. Suppose you test the Lord's promise.

—BR—

The Booneville Independent favoring an appropriation by the legislature to pay school teachers' salaries due and not paid, says the legislature reduced the appropriation for this purpose two years ago believing it necessary to economy, and now that there is a surplus in the treasury of \$3,000,000, partly by reason of this reduction, ought to pay these salaries.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.
Personal Service—Mrs. M. O. Patterson, Clinton, Miss.
Vice-President—Mrs. G. W. Riley, Clinton, Miss.

President—Mrs. Ned Rice, Charleston, Miss. Stewardship Leader—Mrs. Herman Dean, Brookhaven, Miss.
Corresponding Secretary—Miss Fannie Traylor Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.
Young People's Secty.—Miss Edwina Robinson Training School Trustee—Mrs. J. L. Johnson, Hattiesburg, Miss.
Mission Study—Mrs. J. H. Nutt, Rosedale, Miss.

W. M. U. Clinics

Your Young People's Secretary, Miss Edwina Robinson, and I started out Monday morning, Oct. 21st, to meet the Associational Superintendents and Young People's Leaders in six meetings, closing Oct. 26th. We had in these meetings all District Chairmen except Mrs. M. F. Doughty, who was ill in a Greenville hospital, at that time, and each District Young People's Counselor. This enabled them to meet with their associational leaders with whom they will work this next year. Forty-seven associations were represented by their superintendents and young people's leaders. We spent two hours in the morning, each with her own group, around a table, discussing the problems and plans confronting us. At 12 o'clock we were invited in by the local women to a lovely luncheon prepared for our comfort. Much credit is due these hostess churches for the success of the meetings.

Immediately following this delightful lunch we went back to our respective rooms for another hour's work. We left each meeting feeling that this contact had enriched us: given us a greater vision of the possibilities of our work and a deeper sympathy for the associational leaders and an understanding of their varied and many problems.

We are grateful indeed for our faithful and efficient leaders.

—o—

We have a new Stewardship leaflet, "How a Woman Can Tithe." Tell your stewardship chairman about it. It is free for the asking.

—o—

Well may Mississippi Baptists be proud of Miss Auris Pender of West, a newly appointed missionary to China. After a year's language study at Canton, she will go to help Miss Margie Shumate in evangelistic work in South China. As a graduate of the Baptist Bible Institute and Mississippi Woman's College, she is well prepared to take this responsible place. She is a most consecrated, capable and courageous servant of Christ. The Lord has a great work for this noble workman of His.

For many years Auris hoped and longed to witness for Christ in the utmost part of the earth. At times the chances seemed slim but word came this summer from Dr. Maddry to appear before the Foreign Mission Board in Richmond in October and her dream had come true. She found great favor with the Board as she went before them for questioning. She was told she would go to the great needy field of China.

The group of new missionaries to be sent were presented to the women of Richmond in a pageant. The Lord impressed those women with this worker of his and they in a wonderful way are helping her prepare to sail this Nov. 15th by sending her a typewriter, sewing machine (she is a wonderful seamstress and is to teach the women sewing), some necessary clothing, blankets and a wrist watch. God has wonderfully provided for her. The Steens creek church at Florence gave her over \$60.00 to help her in her hurried and expensive preparation.

Worthy is this handmaiden of the Lord, and with keen interest we will note her every effort. Let us hold her up before the throne of God in prayer.

—Madeline McCann Ferrell

Boys—Their Contribution to the Missionary Program

When we think of the boys of today in our state the following questions naturally come to mind: Can they really do anything in the work of the Kingdom, if so what, and what will be the final outcome?

First, may we straighten the misconceived idea held by some that there is very little or no work that the youth, boys in particular, can do. The Bible teaches that the child can do much. Samuel very early in life ministered before Jehovah, and heard the voice which at first he did not recognize, (I Sam. 3:1). Josiah was but eight years of age when he came to the throne, and in the eighth year of his reign, while yet a young boy he began to seek after the God of David his father. (II Chron. 34:3). Paul tells us that Timothy, his co-laborer, was taught the scriptures from a babe, which were able to make him wise unto Salvation through faith which is in Christ Jesus. (II Tim. 3:15). Thus we see the secret of his usefulness in the Kingdom's work.

Also we find outside of the Bible experiences of many who have done much for the God they have come to love while still in the early days of childhood. Jonathan Edwards was saved at about seven and began to follow closely his new-found Saviour. You know the results of his great ministry. Was it not due to the fact that he began while young? Chas. Spurgeon was but a young man when he looked and lived, and his testimony is that those who are saved early rarely ever go astray.

These are only a few excerpts of the many who have done much for their Lord while young. But you ask what are the boys of today doing for the promotion of the Kingdom's work. Boys of today, R. A. boys in particular, are doing a great work in extending the Gospel of Jesus Christ. Their work is missionary centered. Their objects to endeavor by their conduct to make Christ known to the world and to reconcile others to Him is certainly a great work for them. Who knows what the influence of a boy's life with such an object can mean to all boys with whom he comes in contact. Their contribution in a financial way, though seemingly small when viewed through the eyes of older people, may be as the widow's mite before God. Then the humble, simple and sincere prayer of every boy who loves Jesus Christ surely has its part in the winning of victories for the King.

What then will be the outcome of such lives? The Bible teaches that they should grow into the greatest lives and characters. He who is saved in mature years is a soul saved, but is often one unit in the kingdom; while the life that begins with Christ early possesses the possibilities of a multiplication table in the winning of a lost world.

Thus we see a few of the contributions of the boys of the past, and at least something of the great possibilities of the boys of today. "The fields are white unto harvest." Boys at work in the fields today will be men at work in the fields tomorrow.

James Taylor.

—o—

The Value of a State-wide R. A. Camp

In our rise of civilization, we are beginning to see the paramount need of an awakening both in our social life and in our religious life. It is our duty to prepare the young people of today to meet these crises without flinching. In

order to do this, they must have a staunch foundation on which to build the structure of their life. In a State-wide R. A. Camp this summer it is planned to help in the laying of such a foundation.

The first stone, the corner-stone, in the structure of the foundation, is Christ and the individual's acceptance of Him as a Personal Savior. In a Christian atmosphere with the plan of salvation made plain this time would be conducive, to say the least, to an acceptance of the Master.

The program will be a well balanced one, builded to strengthen along three lines: Inspiration, Education, and Recreation.

Each boy will have the privilege of hearing the best along inspirational lines. He will be within the direct friendship and direction of a Christian Student who loves God and boys. He will see the value of a life lived for Christ and we believe he will receive the animation and motivation to live above the shallow necessities of a Christian life and go home determined to be better than the world in order to better the world in which he lives.

Each boy after this motivation by inspiration will have the opportunity of learning existing conditions of the world in which we are privileged to live. The mission enterprise, both home and foreign, will be emphasized in a very practical way, pointing out to each individual the way in which he can help; his individual responsibility.

Emphasis will be laid on Christian Recreation. Boys in their youth will be shown that a good time can be enjoyed without succumbing to the sins of the world. Each boy can be guaranteed a good Christian good time.

By having a State-wide Camp, it will be possible to unify the work, to introduce boys to their social problem, which is simply the problem of people in their living together.

In conclusion, the R. A. Camp will be a CHRISTIAN Camp, with the purpose of implanting within the youth of our State the desire, and facts necessary for the living of a life beautiful upon their return to their respective homes, and through the boys who are present at the camp, others will feel the influence of this Christian and Missionary Movement.

Dot Nelson.

—o—

Correction: The names to the two articles appearing Nov. 14th on this page should be reversed. This was done through a mistake.

—BR—

Good Hope church in Leake County has called Rev. Mack Hughes for one Sunday in the month, G. A. Cooper having resigned to become chaplain in the army.

The lack of confidence in one another seems to have prevented the nations in the League from accomplishing much if anything in the effort to bring peace in Europe. France in particular is not to be trusted, as its people live in fear of all around them.

—BR—

Governor's Wife: Governor, I think you made a little miscue when you made that eloquent appeal for the votes of "the plain people."

Governor: Why so?

Wife: Why, you ought not to forget that half of the voters now are women—and they don't like to be referred to as "plain."—Ex.

—BR—

Teacher: Your answer is about as clear as mud.
Pupil: Well, that covers the ground, doesn't it?

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P. I. LIPSEY, Editor

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East Mississippi Department

By R. L. BRELAND

North-Central Assembly

The North-Central Baptist Pas-
tors' and Laymen's Assembly met
with Enon Baptist Church, 5 miles
north of Grenada, on Monday, Nov.
18th. Owing to sickness, deaths and
other causes the attendance was
not as large as usual. The com-
munity turned out very well and
gave us a cordial welcome and a
plentiful meal at the noon hour. The
pastor of Enon, Rev. E. R. Hender-
son, was called off to conduct a
funeral, but his good wife repre-
sented him.

Rev. F. Z. Huffstatler, a recent
addition to our body now located at
Providence, Grenada County,
preached a splendid sermon at the
morning hour. In the afternoon
brother Huffstatler discussed Isaiah
58 and 59; Rev. L. J. Crumby dis-
cussed Isaiah 60 and 61; R. L.
Breland discussed Isaiah 62 and
63. Dr. J. H. Hooks was also pres-
ent.

Dr. Hooks announced that he
would move to Emmanuel Baptist
Church, Baton Rouge, La., before
the next meeting. Resolutions of
regret at his going were adopted.
Ringing resolutions of thanks for
the royal manner in which Enon
church entertained the visitors were
passed.

At the recent session of the
Kentucky Baptist Convention, Dr.
Clyde L. Breland, pastor of First
Baptist Church, Richmond, Ky., a
Mississippi product, was the recip-
ient of a number of honors: He de-
livered a 40-minute speech before
the Ministers' Conference on "The
Work of a Pastor in this Genera-
tion"; he was chairman of the
Committee on Nominations for Col-
lege Trustees; he was elected As-
sociate Moderator of the Association
and presided over the deliberations
of the body for one session, and he
was selected to preach the annual
sermon next year at Paducah.

A letter from Rev. Harvey Gray,
now teaching at Strayhorn, Miss.,
informs us more about his recent
severe illness from which he is
slowly recovering and is getting
able to teach a small bit again.
Among other things, he says: "Ev-
erybody was very kind and good
and many of my former church folk
from Providence and some of the
school folk from Springhill visited
me. I have been overwhelmed with
the remembrances of the friends. It
is great to live in a friendly world
and I should hate to feel that there
is more evil than good in it today."
Glad our brother is getting well.

Dr. John H. Hooks, who has done
a good work at First Baptist
Church, Grenada, during his five
years there, announces that he has
accepted Emmanuel Baptist Church,
Baton Rouge, La. Sorry to lose him
from our section of the state. Bless-
ings on him in his new field.

The fifth Sunday the Baptist
Church, O'Tuckalofa, near Water
Valley, will dedicate its house of
worship. Rev. L. J. Crumby is the
present pastor. Rev. Mr. Varner, a
former pastor, will preach the ser-
mon.

Rev. A. F. Crittendon, State
Budget Director, and some helpers
are in Yalobusha County this week
for six days. Weather permitting it
is expected that good congregations
will meet them at each appoint-
ment. We will reach some fifteen of
our 23 churches.

Petitions are being circulated in
Yalobusha County asking the board
of supervisors to call an election to
vote on whether or not the sale of
wine and beer shall be continued in
the county. We are very hopeful
of voting out the sale of these two
deadly evils.

All but about two Baptist church-
es in Yalobusha County have paid
something to the Investment Cam-
paign fund. Not all have reached
their quota, but a majority of the
smaller rural churches have. Who
said the country churches are
dead? Brother T. T. Gooch, our
county director, visited the church-
es and succeeded in enlisting them.
Leadership is what our churches
most need.

A MESSAGE FROM CALVARY BAPTIST CHURCH GREENWOOD, MISS.

There is great work being done
for the kingdom by the sermons
of Evangelist Howard S. Williams
of Hattiesburg, and the beautiful
singing of his musician, Henry
Love, who are holding a two weeks
meeting in the Calvary Baptist
Church of Greenwood, Mississippi.
Really and truly Howard S. Wil-
liams is a mighty man of God
amongst us. We had heard of him
here, but this is the first meeting
to be held in our wonderful little
city, and we are certainly glad he
came and is with us.

The new church building has
been completed only to the top of
the first floor, and covered tem-
porarily, until more funds and more
help can be gathered to finish this
church building. Rev. Henry L.
Bird is the pastor and leader in the
building program. He is a real

worker, and an inspiring leader
and the church is fortunate in hav-
ing one at its head who can so well
lead in the kingdom work and at
the same time build a church like
this one, and even though there is
only about \$1,000.00 indebtedness
against the church property, the
building thus far is valued at about
\$4,000.00 as it stands. When it is
complete it will be one of the most
beautiful brick churches in the
Delta. Greenwood is proud of this
church, and the evangelist has
meant much to our people here in
Greenwood during this meeting. He
has inspired, taught and led God's
people wonderfully in the short
stay in our town. He has also made
a host of friends among all of our
citizens, for he has spoken in and
visited the high schools of the
county, and all the civic clubs that
we have spreading a glorious mes-
sage to our people.

The people of this city and those
elsewhere have given this church a
great deal of assistance in its ef-
forts to build and grow, and it is
appreciated and some day will
stand as a proud memorial to those
who have and are still laboring for
its greater opportunities. It was
said by the evangelist the other
night, that to build this church is
no great task for it is God's work,
and we all love it, and people never
get tired when working for God.
And another thing that can be said
here of brother Williams and his
evangelistic work, and that is he
does not hesitate to speak the Gos-
pel, he is a fearless condemner of
the wrong doings of church mem-
bers as well as of others. He is
against Sunday baseball, football,
slot machines, dancing by church
members and a number of other
evils that have crept into the lives
of good church members. He spoke
boldly. It is appreciated when one
comes to teach and lead people for
God that they have no hesitancy in
speaking the truth. There are a lot
of people holding responsible places
of leadership, that some day may
be called upon to answer why, oh
why didn't you warn your flock.
Many churches have become sterile
because they and their leaders are

afraid to speak the truth for fear
of becoming unpopular. It some-
times seems that it takes an evan-
gelist, and he is the very person
to come along and wake us up. Paul
realized that the churches had to
be reminded of the evils of the day,
and he did not fail to charge the
members with their responsibility
for the wrongs that were practiced
in the church. Some say an evan-
gelist will stir people up to emo-
tional activities and then after-
wards they become less active than
before the evangelist. Well if that
be so, which is doubtful, let us
thank God that people can be so
taught and inspired that they at
least catch the glories of what the
Savior loves, even if they never get
there except when an evangelist
comes along. More and more power
to these mighty men of God such
as brother Howard S. Williams, and
his kind. God is using him mightily
for the kingdom.

—T. A. G.

—BR—

Members of the Tribesman (stu-
dent annual of Mississippi College)
staff this year are William H. Wil-
lis, Meridian, editor; Burley Hav-
ard, Gulfport, business manager;
Raymond Green, Tupelo, assistant
editor; Harold Anding, Flora, as-
sistant business manager; W. G.
Anderson, Booneville, sports editor;
Lamar Wallis, Blue Springs, and
Newt H. James, Clinton, literary
editors; and Katherine Vanderburg,
Clinton, Hillman editor.

—BR—

City Chap: "Say, can you tell me
how to make a slow horse fast?"
Country Chap: "Don't feed him."
—Ex.



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THE BAPTIST RECORD
Jackson, Mississippi

Sunday School Lesson

Prepared by L. D. Posey

For Dec. 1, 1935

Subject: Ezra's Mission to Jerusalem.

Golden Text: The hand of our God is upon them that seek Him for good. Ezra. 8:22.

Scripture: Ezra 7:6-10; 8:21-23, 31, 32. For supplemental work, the entire Book of Ezra should be studied.

Time: About 458 B. C.

Place: The events of this lesson occurred in Babylon, and by a river in Babylonia, which cannot now be identified, and in the city of Jerusalem.

Introduction

The attention of the pupils of the lower grades in Sunday schools, may be secured in this lesson, by the teacher describing the modes of travel in Bible times. Then apply the truth of the golden text for this lesson, getting a definite trust in Christ for salvation, for those who are old enough to be morally responsible, and capable of realizing the need of salvation.

The adult classes will find in this lesson a faithfulness to the trust imposed upon them, in the handling of the Lord's money, by twelve men, under Ezra's expedition, that surpasses the records of most institutions, both religious and political, in our boasted evolution toward moral perfection. Those men were not under bond, neither was their burden of precious metals insured against loss by theft. But not one item was missing. The values were as follows: Silver talents, \$1,202,500; silver vessels, \$185,000; gold talents, \$3,370,000; silver darics, \$5,000. Grand total \$4,762,500.

It might be interesting to note that by airline, it was about five hundred miles from the starting point of Ezra's caravan to its destination. But the way they went to avoid the dangers of the desert, it was about nine hundred miles, and required one hundred and eight days travel.

It should also be noted that they had no escort of soldiers, despite the immense treasures they carried. Wonder why? Learn from the Book of Ezra why that was true. "The angel of the Lord encampeth round about them that fear Him, and delivereth them." Ps. 34:7.

In this connection, let me turn aside long enough to note that during the nine hundred years of Jewish government, their religion requiring all male citizens to assemble in Jerusalem for worship three times each year, at the three great annual feasts, leaving their property, their homes and their families utterly helpless in the midst of their enemies; never one time did God permit a raid to be made upon them at those times. Twenty-seven hundred times, God kept His promise to them. How does our faith in God's protection, compare with theirs? And why fear to trust His Son to save men's souls?

The Lesson Studied

Very few of us have even a working knowledge of either the life of Ezra, the ready scribe, or that Book of the Bible that bears his name. Yet, he was one of the greatest of Bible characters. The secret to his greatness, is found in Ezra 7:10: "For Ezra had set his heart to seek the law of the Lord, and to do it, and to teach in Israel statutes and ordinances."

The student of this lesson should remember that about sixty years elapsed between the close of chapter six, and the opening of chapter seven of the Book of Ezra. A new generation was in the lime-light in Palestine, and a new ruler on the Persian throne.

For a picture of the conditions as they were in Palestine when Ezra arrived, the ninth chapter of his book should be read. Evidently he was aware of those conditions, and that knowledge was the background of the preparation for his work, and the determination to do it. Be that as it may, he equipped himself for a work that required an unflinching faith and an iron will.

Just how Ezra secured his request from Artaxerxes Longimanus, the Persian king, in the seventh year of his reign, we are not told; but the inference is that the hand of God was leading him. That was to be expected of a man who had so completely given himself over to God to be used of Him any time any where. God opens the way for those who cast all their cares upon Him, to work for His glory, and the good of himself and others.

It would be hard to find among the business and political annals of man, a more generous grant than that of Artaxerxes to Ezra, as recorded in the seventh chapter of that book. It also breathes a spirit of reverence and devotion for the true God, which would be hard to duplicate, even today. Compare that with the ill-fated League of Nations, in which no recognition whatever is given God. Artaxerxes is thought of as a pagan. The framer of the League of Nations is thought of as a Christian.

It will also be noted that none of those who were engaged in the ministry in the temple, such as was necessary to keep up the worship of God, were not to be taxed or required to pay custom.

Ezra and his caravan set a fine example for all the world. Before starting on their long journey, they observed a period of fasting and praying. No wonder they needed no escort of soldiers, nor bonds guaranteeing the safe delivery of their money and valuables. In America, a week-end pay roll in our cities must be carried in armored cars. But no surprise at that, since the Bible has been banished from schools, all lessons on morals and reverence for God eliminated from text-books, while the prayers offered by the chaplains in legislative halls, the United States Army and Navy have been reduced to cold formality of two or three minutes per day. But America's greatest failure is the neglect of the daily worship of God in the homes, and failure to train children according-

ly. As we contemplate present conditions, and as they were with Ezra, we can understand why he needed no soldiers with him on his journey, and why the United States has the highest per capita criminal record of any nominally civilized nation on earth, and why the majority of prison inmates are under twenty-five years of age. If Jesus delays His coming again, until the preaching of the gospel, even as diligently as it has been for the last century, "brings in the kingdom," and establishes "everlasting righteousness," then His return is a long way in the future.

In conclusion, let me plead with those who read these notes, to consecrate their lives to the service and worship of God as Ezra did. With that done the happiness of the "inner man" will more than compensate for the loss of earthly "thrills."

—BR—

SERVICE FOR VETERANS

—O—

Sunday, Nov. 10th, a very unusual service was held at 11 o'clock in the Griffith Memorial Baptist Church. All war veterans were invited and some 70 odd responded to the invitation. The Veterans of Foreign Wars represented the largest group present. The church has a service flag that was made during the World War by the women of the church. Mrs. W. H. Boggs a member of the church and a Gold Star Mother, is custodian of this service emblem. This flag was draped over the pulpit in regulation order. There are three Gold Stars on this emblem, representing three of Griffith Memorial boys, namely, Jack Boggs, Robert Strong, and Robert Nail, who made the supreme sacrifice during the World War. The service was opened with singing of the doxology, followed by a brief prayer by the pastor, Lewis W. Ferrell, after which the congregation sang, "Onward Christian Soldiers." This was followed by a reading of that immortal poem by John McRae, "In Flanders Fields," given by Miss Ruth Riggins of the Cradle Roll faculty. Dr. J. H. Fowler brought a very appropriate number in song, "There Is No Death." The pastor introduced Rev. Lamon, chaplain of Post 687 V. F. W., who then read the 41st Psalm and led in a special prayer for peace, the veterans, and the service. All veterans of all wars were duly recognized by having them stand. Mrs. J. H. Nail, mother of Robert Nail and a member of the church attended this service, she was the only Gold Star Mother present. Mrs. W. H. Boggs, the church's other Gold Star Mother, being away visiting relatives in Texas. Rev. Ferrell paid these two mothers a brief tribute, after this he delivered a special message prepared for this hour of worship, which he called, "Veterans of Foreign Wars."

He paid the veterans a glowing tribute, then he preached Christ and urged those present to follow "The Great Captain of their Souls." Rev. Ferrell closed his sermon by asking the entire congregation to stand face the west in memory of the war dead, meanwhile he read a poem. While the congregation stood with bowed heads a bugler sounded "taps," closing this most impressive period of worship, very few dry eyes were in evidence as the last note of the bugle faded away. Approximately 500 persons attended this service, many leaders in the veterans' organizations being present, among these Colonel Tom Grayson, Judge and Mrs. Luther Manship, and Sam Bowers. These and others expressed their appreciation of this inspiring service and as a result pastor and people felt a little closer to God as they left the building.

Fred R. Langley,

World War Veteran,
Jackson, Miss.

—BR—

A PREACHER'S WIFE

By Louis J. Bristow, Supt.

She is a preacher's wife. She has been a patient in the Southern Baptist Hospital in New Orleans twice, and now must come again. Her husband has never been pastor of a church that paid him more than a meagre living—indeed, he and his family have had a very hard time. He has never been able to pay a hospital bill for his wife; and a few days ago when he came to me he was greatly embarrassed. The doctor had told him that it was necessary to bring her to the hospital at once if her life were to be saved; and a blood transfusion was needed at once.

Now, this Hospital simply is not able to pay for all the cases that come who are unable to pay for themselves; and I am wondering whether there are Baptists who want to have a part in our task of Healing Humanity's Hurt, and who will send us a contribution to help this poor pastor's wife?

New Orleans, La.

—BR—

Flash: What do you think of a statement like this: The other day when we brought two little sisters to the Home, the little four-year old girl turned to her two year old sister and said, "Sister isn't it wonderful that we are going to have a bed to sleep in, and a big brick house to live in." Now do you tell me that people who have hearts and the love of God in their souls could read the above information, and then fail to send a check to help provide for them?—W. E. Farr, Supt., Baptist Orphanage.

Stanback Scores Again!

First, STANBACK gave you quicker relief from headache. Next, it gave you a "Balanced Prescription." STANBACK leads again, by being the first prescription of its type to come to you sealed in a moisture-proof, dust-proof cellophane jacket, always fresh and pure. One more reason why you will always want to use STANBACK for headache, neuralgia and other nagging inorganic pains. 10c and 25c.

If you have a
pimply, blotchy
complexion
try **Resinol**
to help nature heal
such surface defects



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A REAL MISSION FIELD

By the time this reaches the readers of the Record, we will have been with Pilgrim Rest Church, Church Point, La., five and a half years. This is, no doubt, one of the most challenging mission fields in the territory of the Southern Baptist Convention. This church has stood here on the open prairie, in this congested section of French Catholics, for about sixty years as a gospel lighthouse. Through its ministry hundreds have been won to Christ and tens of thousands have heard the gospel preached who did not so much as know what a Bible looked like. Still scarcely a week passes that some of our workers do not reach some one who has never seen a Bible or heard the simple plan of salvation.

About twenty years ago when the Louisiana State Mission Board together with the Home Mission Board conceived the idea of locating a Mission School for the French somewhere in South Louisiana, they scanned the country and finally located Acadia Baptist Academy under the shadow of our church. The Academy has grown now to where it has a faculty of six members, a student body of about 110 and a property value of about \$40,000.00. It has recently become an accredited high school and is taking a worthy place along with other schools of its class.

The combined strength of the Academy and church is making a splendid missionary agency for our denomination where the need for the gospel is so pressing. The church constitutes a training camp for our mission workers and they are reaching destitute places in all directions, some going as far as 30 miles. Soul-winning in these parts is a difficult task. We have all the prejudice and superstition to contend with that will be found in any priest-ridden land; but scarcely a week passes but we are assured again that, "The gospel is the power of God unto salvation."

When we crossed the Mississippi River more than five years ago coming this way, we met the depression on its west bank. On reaching the field we found the Academy without a superintendent and the church stifled with debt. But God has been good to us and the light has broken. Dr. Alphred Schwab, a native of South Louisiana, a graduate of Louisiana College and the Southern Seminary, is the capable, consecrated superintendent of the Academy. Dr. Schwab led our church in a revival meeting recently in which the spiritual life of the church was quickened, 18 were added to our membership and at the close of the meeting cash and pledges were secured to cover the church's indebtedness, with some to spare. Of course we are happy and the outlook is promising.

We covet an interest in the prayers of our Mississippi brethren and invite them to "Come over and help us."

J. N. Miller.

MRS. H. M. WARD PASSES

The funeral of Mrs. H. M. Ward was held in the First Baptist Church of Troup, of which her husband is the beloved pastor, on Wednesday, Nov. 29, at 9:30 a. m., conducted by the writer. A great concourse of people gathered to mingle their tears with that of sorrowing relatives and kindred. More than a dozen ministers came to weep with this beloved fellow minister on this sorrowful occasion. Brother Willingham of Minden read the scripture. Brother Jesse N. Phillips, of Henderson, led in prayer. Brother Alton Reed of Carlye read the obituary. Words of sympathy were brought from Troup by Rev. John W. Goodwin, Methodist pastor; from Smith County Association by E. B. Brooks, of East Tyler; from East Texas by Dr. John L. Whorton of Longview.

Immediately after the services the funeral cortege left for Pace, Miss., where the body of Mrs. Helen Irene Symonds Ward will wait for the coming of the Lord.

Mrs. Ward leaves her devoted husband and tiny girl, Shirley, her mother and father and a number of brothers and sisters. She was a helpmeet to her husband in the fullest sense of that word. She was an accomplished musician and a student of Prof. Theophilus Lebaron Barse and under his tutelage presented her own graduation piano concert, which was the first of its kind to be given in the Moody Bible Institute.

As we view things we would say that Mrs. Ward's death was untimely, but we have never witnessed a more submissive soul than that of her beloved husband, who has known for a year or more that death was almost certain in the near future.

May the sustaining grace of God be sufficient for this fine young husband, who is left with this beautiful baby girl, is our prayer and hope.

Porter M. Bailes,
Tyler, Texas.

NORTHSIDE BAPTIST CHURCH

The "Northside Baptist Church" enjoyed a great and good day Sunday, Oct. 27th.

At 9:45 Sunday morning, the superintendent was in his place arranging everything for the "State Mission Program" which was given as the closing feature of the Sunday school. Mrs. J. H. Pridgen was in charge of this program, and she had arranged everything in fine order, and every body enjoyed the entire program. And as evidence of the way in which our people took to the program; from an attendance of 92, there was an offering of \$15.65.

We are justly proud of our little group. We are preaching missions, living missions, and our people are becoming enthused about the work in general. We are living in hopes of a great year in 1936.

Another enjoyable feature of the services was we enjoyed the presence of brother A. F. Crittendon, and most of all, we enjoyed that most wonderful message on our

"Investment Campaign," and "Co-operative Program." Many of our people had not met brother Crittendon before, but every one that heard him has expressed delight with the fine way in which he presented the work of our denomination.

Beginning last evening, Monday, Oct. 28th, we opened our third Study Course for the year, looking forward to the completion of the four books required for the new Sunday school diploma. We enrolled "twenty-one" in our first class work. We have around fifteen to twenty in each training class. Beginning next Monday, Nov. 4th, we will open a B. Y. P. U. or B. T. U. Study Course. We believe in trying to train the leadership of the church. We find in the same connection as the "Great Commission" or in other words, a part of the "Great Commission," is "Teach them what I have commanded you."

We earnestly desire your prayers for us, my brethren, that we may serve our Lord Christ in an acceptable way.

Rev. Ira F. Metts, Pastor.

AT THE SEMINARY

Dear Mississippi:

We thought you would like to know something about the Mississippi group at the Southern Seminary this session. We have the largest number from any one state except, of course, Kentucky. There are thirty-three of us, representing almost every section of the old Magnolia state.

Seven of our number are here for their first session: W. T. Brown, Pontotoc; J. W. Cook, Oxford; U. D. Garner, Aberdeen; C. B. Hamlet, Picayune; D. M. Nelson, Jr., Clinton; C. A. Webb, Jackson; D. C. Wilson, Brookhaven; and W. G. Winstead, Philadelphia.

Our meetings as a state group are weekly in a group prayer meeting and monthly on Missionary Days.

On the first Missionary Day of the year, our organization was completed. The officers of the Mississippi group are as follows: President, Leo Green; Vice-President, Niles Puckett, Columbus; Secretary-Treasurer, John W. Cook, Oxford; Reporter, John A. Moore, Tupelo; Chorister, Felix Arnold, Shannon; Pianist, Bruce Benson, McComb; Social Chairman, Dot Nelson, Clinton.

Every day that we are away from it makes us prouder of our dear old state.

We'll be writing you all along; let us hear from you; letters from Mississippi are always welcome!

In the Master's work,
S. B. T. S. Miss. Group,
John A. Moore, Reporter.

Flash: We are in need of more milch cows. If you will get us two or three in the same neighborhood, we will send for them.—W. E. Farr, Supt., Baptist Orphanage.

RED EYES Quickly cleared up after reading, sewing or driving. Dickey's Old Reliable Eye Wash has given painless, prompt relief for 60 years. Price 25c. DICKEY DRUG CO., Bristol, VA.

HINDS-WARREN

The Hinds-Warren Baptist Association convening with the Bowmar Avenue Baptist Church, Vicksburg, on Oct. 24th shows the following progress during the past year:

There are twenty-four churches in the association, all being represented in the meeting. There were 910 added to the membership of the churches, 405 coming by baptism; present membership, 13,853. Enrolled in the Sunday schools, 7,864 as against 5,803 last year. The B. T. U. has 83 unions with 1,856 enrolled, of whom 938 are daily Bible readers, 979 taking study course and 1,112 systematic givers through the churches. The W. M. S. have 1,699 enrolled, 826 taking mission study courses, and \$3,097.10 given to all objects. Value of church property, \$1,169,900; total given by churches to pastors' salaries, \$28,394.18; to building and repairs, \$36,606.23; to the Cooperative Program, \$9,170.19; to other benevolences, \$18,466.11; with grand-total to all objects, \$107,277.62.

The association elected new officers as follows: Moderator, Rev. Owen Williams of Utica, and Rev. J. L. Boyd, Vicksburg, clerk-treasurer. The retiring moderator, Rev. R. L. Wallace, Raymond, formally presented a gavel to the incoming moderator made by A. E. Ford, Terry, Miss., of wood bedstead over one hundred years old which is to be handed down to each succeeding presiding officer. Mr. W. R. Hollingsworth, former clerk-treasurer of Jackson, was absent on account of sickness, the first time he has been absent from the annual meeting since the association was constituted in 1921. He has served in that capacity continuously since that date, and the association voted resolutions of regret at his absence and appreciation for his long term of service.

The body will meet with Chapel Hill Baptist Church next year, with Rev. R. A. Langley of Learned as preacher, and Rev. Ira F. Metts of Jackson as alternate.

J. L. Boyd, Clerk-Treas.

COUGH STOPPED quicker by "Moist-Throat" Method

WHEN you catch cold, the tiny moisture glands in your throat and wind-pipe dry or clog. Thick phlegm irritates your throat, making you cough. It is necessary to stimulate those glands to pour out their natural moisture. Pertussin does this. It "unclogs" the glands—loosens phlegm and keeps your throat moist.

Over 1,000,000 doctors' prescriptions for Pertussin were filled in one year according to Prescription Ingredient Survey issued by American Pharmaceutical Assn.



"Pertussin stopped Jackie's bad cough next day!" writes Mrs. P. Fernandez, Providence, R. I.

PERTUSSIN
"MOIST-THROAT" METHOD OF
COUGH RELIEF

The Children's Circle

MRS. P. I. LIPSEY

My dear children:

What would you tell me if I should ask you what Thanksgiving Day is? With some of you, visions of deliciously cooked turkey, with rich gravy and dressing, plump stewed oysters, fruit cake, mince pie, and even other things, might come into your mind. (Between you and me, a nice fat chicken, with rice, macaroni with cheese, sweet potatoes with marshmallows, with cocoanut pie for dessert, is mighty good, isn't it?) But what I want to know is, why do we have this holiday? It is a yearly festival appointed by the President: it is celebrated with religious services, and family reunions, and its object is to thank our Heavenly Father for His care of us, and His goodness to us through the year. The first celebration of it in our country was held by the Plymouth Colony of Virginia, in 1621. The colony had been able to withstand, by God's grace, the rigors of the climate, the attacks of Indians, and separation from friends and loved ones in England. There had been an abundant harvest, and they wished to offer their gratitude to the Giver of all good things. The custom soon became general in New England. After the Revolution, and the war in which the colonists won their freedom, this gracious custom extended to the middle states, later to the west, and more slowly to the south. Since 1863, the observance of the day has been annually recommended by proclamation by the President of the United States. So while you enjoy the good things of this holiday, remember that for seventy-two years, our nation has been taking one day out of each year to thank the Lord for His goodness to us, and let us do so especially this year.

I am giving you this week a sweet letter from Mrs. McCall, our friend from Texas, who is now at Fort Worth, Texas, and next week will put in her puzzle. This week, we have the last of Mrs. Mayo's puzzles. Also, we have letters from Miss Leta Mae, brother Cormier, Ernest Clark, and a new member, Bobbie Powell, whom we are so glad to welcome.

With love to you all, and wishes for a happy Thanksgiving.

Mrs. Lipsey.

Bible Study No. 34: Nov. 26, 1935
The Two Sons: Matt. 21:28-31

This is a very short story by the Lord, but each of these two boys represented a large number of people.

A man had two sons, and he said affectionately to one of them, perhaps the older, "Go, work today in my vineyard," a natural thing to say to his son. The boy rudely refuses, but afterwards changes his mind and goes. When the father's request is refused by one son, he goes to the other with it. This young man replies, "I'm going, sir," but he did not go. As to which of the sons did his father's will, the answer came readily from the hearers, that it was the first one. The first son was like the publicans and sinners, who at first refused to accept the salvation Jesus brought them. But afterwards they changed their minds, and turned to Him, and worked in God's vineyard. The other son, who promised so easily when called, but neglected his promises, was like the Pharisees, whom the Lord had already called hypocrites, people who did not do what they said they did. So the publicans and other sinners, whom everybody knew were sinners, believed Jesus' words and went into the kingdom, while the Pharisees, who professed to be good, were cast out.

Mrs. Mayo's Puzzle No. 40
1. Who was the good king of Judah, the son of the wicked king Ahaz?
2. What was the home of Adam and Eve before their sin?
3. What was the name of the mother-in-law of Ruth?
4. Who was the younger daughter of Laban?
5. Something worn by oxen.

Crosby, Miss.,
Nov. 21, 1935.

Dear Mrs. Lipsey:
It's nearly Thanksgiving time again and here I am with my letter and little offering for the orphans.

I do not go to school yet, as I am only five years old, but I am learning to count and write real well. I have another seal on my Sunbeam certificate, and we are studying another book now.

Next year my little sister, Bettye Sherman, will send you an offering too, she is most too small to care about it now.

Well I must go now, but sometime when my mother finds time to help me, I'll write you a letter and tell you about our little town.

Lots of love to you,

Bobbie Demaurice Powell.

Now, Bobbie, you must be sure to remember that promise. And thank you so much for your dollar, which in a day or two shall go to the orphans.

Star, Miss.,

Dear Mrs. Lipsey and Circle Friends:

How are you enjoying this cold weather? It is a little lonesome for me in winter, but I read lots and listen to my radio, and that is lots of company to me. Carolyn visited me last week-end and I really enjoyed her being here and she came without her mother or Daddy. She was one year old last Friday and I am sending her birthday offering, one cent, with the J. L. Club dues for November. I want have a birthday until February.

Your friend,
Ernest Clark.

My friend Ernest, we are so glad to hear from you again, with the dues from you and Carolyn, and Carolyn's birthday contribution shall be added to the Phillips' birthday offering. Thank you for both.

Dear children:

Many years ago, I lived in the country where there were only a few Sunday schools, and then for only a few months in the spring. We little folks had catechisms, not the interesting literature you have. Even yet I remember the first question: "Who made you?" But, oh, how proud we were of the little cards with Bible verses which we were to memorize! Now I wonder if you can tell why we had Sunday school only in the spring time? If not, I'll tell you next time.

Very great love,

Mrs. McCall.

Now I wonder who can answer this question? It is a hard one, I think.

Hazlehurst, Miss., Rt. 1,
November 21, 1935.

Dear Mrs. Lipsey:

I am sending 25c for brother Cormier. I do think it will be so nice to have the birthday offering for Mrs. Phillips. My birthday is in August. Father is down again. Please remember me and my loved ones in your daily prayers.

Wishing you success in your Christian work, with love,

Sincerely,
Leta Mae Lupo.

Indeed we are sorry, dear Miss Leta Mae, that your father is not

so well, and we will pray for his early improvement. Thank you for the dues for brother Cormier, which are always appreciated.

Eunice, La.,
Nov. 18, 1935.

Dear Mrs. Lipsey:

Just a word to say I'm still feeling fine and I am able to labor in the Lord's work. My little church and I are still happy and getting along well. We sent in our last amount for missions for this past year. The church promised \$77.00 for missions and we paid the amount yesterday, for which we are very thankful.

The women of the church have begun a fund to repair and separate our S. S. rooms and build a baptistry in the church. We are very proud of our little church.

Yes, I received your check (\$6.75) for last month, and I assure you I appreciate it so much and it always helps me so much in my work.

May the Lord continue His blessings on you and your work with the children. Remember us in your prayer.

Theodore Cormier.

Mrs. Phillips' Birthday Offering
Mrs. Phillips, 89 cents.
Two Sunday school pupils of Mrs. Phillips', 34 cents.
Mrs. Burns, Ann Sandridge, 24 cents.
Mrs. J. N. Morris, 55 cents.
Fannie Mae's uncle, 38 cents.
Carolyn Clark, 1 cent.

Mize, Miss.,
Nov. 21, 1935.

Mrs. P. I. Lipsey,
Clinton, Miss.

Dear Mrs. Lipsey:

Below you will find answers to Mrs. Mayo's puzzle No. 39:

1. Hymn, Matt. 26:30.
2. Ammon, II Sam. 13:28-33.
3. Zedekiah, II Kings 25:7.
4. Exodus.
5. Laodicea, Rev. 3:14-17.
The answer spells HAZEL.
Your friend,
Nannie Mae Roberts.

Mize, Miss., R No. 3, Box 115.

B. B. I. ITEMS
President W. W. Hamilton
New Orleans, La.

Dr. W. H. Houghton, president of Moody Bible Institute, will deliver the Layne lectures during Home Coming Week, March 2-6.

Dr. Claybrook Cottingham, president of Louisiana College, has been engaged for the Tharp lectures, which are to be resumed this year.

The Texas W. M. U. has recently provided a B. B. I. scholarship. This enables us to help another eager and worthy student and give us new courage in our training and missionary work.

Recent missionary visitors to B. B. I. include brother M. S. Blair, Argentina; brother and Mrs. B. W. Orrick, Argentina; Miss Flora Dodson, China; Miss Mary Alexander, China; brother E. G. Wilcox, North Brazil, and Dr. M. T. Rankin, China.

We have cancelled another \$1,000 of our first mortgage bonds, bringing the amount down from \$200,000 to \$148,000. This has been done since the Hundred Thousand Club was instituted.

A good friend has sent to the Institute the diamond ring worn by his beloved wife. It is worth \$300. We would be glad to sell the dia-

mond to a friend of B. B. I. and use the amount to aid an eager and worthy student.

Missionary Everett G. Wilcox, teacher in the Seminary at Pernambuco, North Brazil, is taking postgraduate work at B. B. I. while at home on furlough. Brother Wilcox is majoring in Greek and Hebrew under Dr. Shepard and Dr. Watts.

Dr. J. E. Gwatkin is almost ready to resume his work at the Institute. Already he is taking charge of our great library and will welcome gifts of books for the use of our students and those who come here for research work.

Faculty and students held a memorial service for Professor Maurice G. Beckwith, at which Dr. J. Wash Watts presided. Miss Estelle Thetford sang, "It Is Well With My Soul," and a quartette sang, "I Love to Tell the Story." Many messages were read. Personal words were spoken by Dr. Jas. E. Bailey, physician, and by faculty members. Resolutions from the student body and by the faculty were presented and Dr. James E. Gwatkin read an original poem as tribute to his co-worker of many years. How tender and quiet and heart-moving was this beautiful tribute to this cultured and capable Christian.

An Illinois business man took a dollar bill, pinned a piece of paper to it, asking everybody who spent the money to write down what it was for, and sent it back into circulation for two weeks. At the end of the time it came back with the following story:

It was spent five times for salary.
It was spent five times for tobacco.
It was spent five times for cigarettes.
It was spent five times for candy.
It was spent twice for haberdashery.
It was spent three times for meals.
It was spent once for automobile parts.
It was spent once for washing.
It was spent twice for shaves.
It was spent once for toothpaste.
God never had a chance with that dollar. There are millions of others that never touch the offering plate in church. Which comes first in life—God or the groceries?—Selected.

Flash: A fine box of canned fruits came in to us this week from the good women of the W. M. S. of the Utica Baptist Church, Utica, Mississippi. Thanks. Please accept our deep gratitude for this fine contribution.—W. E. Farr, Supt. Baptist Orphanage.

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Liquid—Tablets
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Baptist Training Union

Aim—Training in Church Membership

AUBER J. WILDS, General Secretary

Oxford, Miss.

:-:

Jackson, Miss.

Suggestions for B.Y.P.U. Programs

The B. Y. P. U. Magazine carries suggestions for each week's programs, page 97, "Junior-Intermediate Leaders' Manual," suggests 12 programs.

"52 Varieties of B. Y. P. U. Programs," 30c, can be had from T. C. Gardner, Burt Building, Dallas, Texas.

Types of Program

1. B. Y. P. U. Gazette. Have various ones reading a paper, and as they tell the news they find, it can be their parts on the program.

2. Shadow Pictures. As the parts are told, have them silhouetted.

3. Questions and Answers. Use everybody in the Union.

4. Favors. Give out favors containing programs, as shoes, bells.

5. Christmas Tree. Around Christmas on giving, as parts are given, have them pin toys on the Christmas tree.

6. Chain. Using the thought "A chain is as strong as its weakest link" have a world to be encircled by the gospel, and as parts are given, each speaker puts his link on the chain.

7. Spiritual Banquet. Using the idea that the Bible is spiritual food, have a Bible study program with speakers seated at table.

8. Railroad. Seat members as if they were on train, seeing missionary countries. Use railroad terms as conductor, station, etc.

9. Debate. Use four members of a group with other group as judges.

10. Living Valentines. Stand in frame to give parts.

11. Court Trial. Try someone for failing to reach standard.

12. Study. Group pretend to be studying for B. Y. P. U. program next night.

13. Telephone. Group captain call over telephone and ask questions.

14. Filling Station. Illustrate necessity for spiritual refilling.

15. Artist. Paste pictures of a country as life of a missionary is given.

16. Out of Quarterly. Door fixed as quarterly, come from it.

17. Hope Chest. Put in things to be used in Christian life.

18. Picture Show. Announce each feature by rolling it off.

19. Military. Each salute the captain, and say "I report that—"

20. Searchlight. Turn searchlight on program, parts, and own hearts.

B. Y. P. U. Songs

(Tune—"Take Time to be Holy")

Take all of my life, Lord,
Take perfect control.

Each hour and each moment
Mind, body and soul.

Use all of my life, Lord,
That others might see,

Thy truth and Thy likeness
Reflected in me.

(Tune—"Nothing but the Blood")

Matthew, Mark, Luke and John,
Acts and the epistle to the Romans,
First and Second Corinthians,
Galatians and Ephesians,
Philippians, Colossians, First and
Second Thessalonians,

First and Second Timothy, Titus
and Philemon

(Repeat chorus second time)
Hebrews, James, First and Second
Peter,

First John, Second John, Third
John,

Jude and Revelation—

(Tune—"Take My Life and Let It
Be")

Jesus called them one by one,
Peter, Andrew, James and John,

Then came Philip, Thomas, too,
Matthew, and Bartholomew.

James, the one they called the less,
Simon, also Thaddeus,

The twelfth disciple, Judas made,
Jesus was by him betrayed.

(Tune—"Somebody Did a Golden
Deed")

Somebody made a hundred per
cent;

When he was gone, his record he
sent;

Somebody read his Bible each day,
Serving his Lord in just the right
way.

Was that somebody you?
Was that somebody you?

(William Borden's Birthday Greet-
ing from His Mother.)

(Tune—"Just as I Am")

Just as I am, Thine own to be,
Friend of the young, who lovest
me,

To consecrate myself to Thee—
O Jesus Christ, I come.

In the glad morning of my day,
My life to give, my vows to pay,

With no reserve and no delay—
With all my heart, I come.

I would live ever in the light,
I would work ever for the right,

I would serve Thee with all my
might—

Therefore to Thee I come,

Just as I am, young, strong and
free,

To be the best that I can be
For truth and righteousness and
Thee—

Lord of my life, I come.

(Tune—"Blest Be the Tie")

Our Father, who are in heaven,
O, hallowed be Thy name,

Thy kingdom come, Thy will be
done

On earth, in heaven the same.

Give us this day our bread
Forgive us each his debts

As we forgive each other, Lord,
Let us Thy judgment get.

O, tempt us not today

But keep our thoughts from sin,
For thine's the kingdom, and the
power,
Thy glory forever, Amen.

—BR—

SCOBA B. Y. P. U. REPORTS SPLENDID WORK

—O—

A continued spirit of cooperation and splendid devotion is enabling the East Mississippi Junior College students thus far this year to carry on a marvelous religious program at the Scooba Baptist Church. The membership of the B. Y. P. U. is made up largely of the students of the college. The B. Y. P. U. is considered as one of the most important units in religious activities held here. Besides large attendance and splendid programs there are wonderful expressions of talent which are not being hidden but are being used for the service of God, and these have unlimited possibilities for the advancement of God's kingdom.

There is also a recognition of the splendid work which Rev. C. E. Bass is doing toward the Sunday school held here every Sunday morning and as an advisor for the B. Y. P. U.

We consider the Baptist Record as one of our church periodicals indispensable as a weekly visitor to every lover of truth in order to keep informed of the general progress of the other churches and be benefitted by its timely teaching and good reports of what our living God is doing now, and we as B. Y. P. U. members of Scooba Baptist Church may better cooperate harmoniously in the service of the Master.

Florence Odom, Reporter

—BR—

S. S. ATTENDANCE NOV. 24TH

—O—

Jackson, First Church937

Jackson, Calvary Church870

Jackson, Grif. Mem. Church657

Jackson, Parkway Church199

Jackson, Northside Church117

Brookhaven, First Church520

Laurel, First Church448

Laurel, West Laurel Church375

Laurel, 2nd Ave. Church229

Laurel, Wausau Church52

Pine Grove Church

(Jones Co.)83

Mt. Oral Church

(Jones Co.)30

Beulah Church (Jones Co.)23

Magee Baptist Church266

Magee Church (11-17-35)244

West Point, First Church220

Amory Baptist Church249

Amory Baptist Church

(11-17-35)264

Kosciusko, First Church202

Kosciusko S. S. offering,

Orphanage \$161.00.

Ocean Springs Baptist Church

(11-17-35)104

Springfield Baptist Church

(11-17-35)144

GRAY'S OINTMENT

USED SINCE 1820—FOR

BOILS

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Bruises. 25c at Drug Stores.

THANKSGIVING, 1935

—O—

I wonder in what gracious way
You think to keep Thanksgiving
Day?

I wonder if you plan to pass
The day like dew upon the grass?

I wonder, if, because of you,
Some soul shall look beyond the
blue

And find the trail by angels trod
That leads in gladness up to
God?

I wonder if some back that's bare
Shall glow with warmth because
you share?

Some hungry mouth that begs
for bread,

Because you hearken, shall be
fed?

I wonder of some fire shall blaze
Where Want has stalked for dreary
days?

I wonder if a word from you
Shall stay some judgment over-
due?

I wonder if, Thanksgiving night,
Some cottage window shall be
bright

Where those who could not raise
their rent

Were saved because of what you
sent?

I wonder if where sick have lain,
Your smile has dulled the edge of
Pain;

And if your presence in some
room,

Has made more lovely blossoms
bloom?

At twilight time, if you should
meet

With Christ along some lonely
street,

I wonder if He would not say,
"You lived your thanks to God
today?"

—David E. Guyton,

Blue Mountain, Miss.

—BR—

Small Boy: "Dad, what are the
holes in the board for?"

Dad: "Those are knotholes."

Small Boy (after due considera-
tion): "Well, if they're not holes,
what are they?"—Ex.

TRAVEL BY BUS

1. Frequent schedules.
2. Low fares.
3. Special round-trip rates EVERY DAY.
4. Large comfortable buses.
5. Careful, competent drivers of character.
6. Liberal baggage allowance.

Tri-State Coaches
Jackson, Miss.

The Children's Circle

MRS. P. I. LIPSEY

My dear children:

What would you tell me if I should ask you what Thanksgiving Day is? With some of you, visions of deliciously cooked turkey, with rich gravy and dressing, plump stewed oysters, fruit cake, mince pie, and even other things, might come into your mind. (Between you and me, a nice fat chicken, with rice, macaroni with cheese, sweet potatoes with marshmallows, with coconut pie for dessert, is mighty good, isn't it?) But what I want to know is, why do we have this holiday? It is a yearly festival appointed by the President: it is celebrated with religious services, and family reunions, and its object is to thank our Heavenly Father for His care of us, and His goodness to us through the year. The first celebration of it in our country was held by the Plymouth Colony of Virginia, in 1621. The colony had been able to withstand, by God's grace, the rigors of the climate, the attacks of Indians, and separation from friends and loved ones in England. There had been an abundant harvest, and they wished to offer their gratitude to the Giver of all good things. The custom soon became general in New England. After the Revolution, and the war in which the colonists won their freedom, this gracious custom extended to the middle states, later to the west, and more slowly to the south. Since 1863, the observance of the day has been annually recommended by proclamation by the President of the United States. So while you enjoy the good things of this holiday, remember that for seventy-two years, our nation has been taking one day out of each year to thank the Lord for His goodness to us, and let us do so especially this year.

I am giving you this week a sweet letter from Mrs. McCall, our friend from Texas, who is now at Fort Worth, Texas, and next week will put in her puzzle. This week, we have the last of Mrs. Mayo's puzzles. Also, we have letters from Miss Leta Mae, brother Cormier, Ernest Clark, and a new member, Bobbie Powell, whom we are so glad to welcome.

With love to you all, and wishes for a happy Thanksgiving.
Mrs. Lipsey.

Bible Study No. 34: Nov. 26, 1935
The Two Sons: Matt. 21:28-31

This is a very short story by the Lord, but each of these two boys represented a large number of people.

A man had two sons, and he said affectionately to one of them, perhaps the older, "Go, work today in my vineyard," a natural thing to say to his son. The boy rudely refuses, but afterwards changes his mind and goes. When the father's request is refused by one son, he goes to the other with it. This young man replies, "I'm going, sir," but he did not go. As to which of the sons did his father's will, the answer came readily from the hearers, that it was the first one. The first son was like the publicans and sinners, who at first refused to accept the salvation Jesus brought them. But afterwards they changed their minds, and turned to Him, and worked in God's vineyard. The other son, who promised so easily when called, but neglected his promises, was like the Pharisees, whom the Lord had already called hypocrites, people who did not do what they said they did. So the publicans and other sinners, whom everybody knew were sinners, believed Jesus' words and went into the kingdom, while the Pharisees, who professed to be good, were cast out.

Mrs. Mayo's Puzzle No. 40

1. Who was the good king of Judah, the son of the wicked king Ahaz?
2. What was the home of Adam and Eve before their sin?
3. What was the name of the mother-in-law of Ruth?
4. Who was the younger daughter of Laban?
5. Something worn by oxen.

Crosby, Miss.,
Nov. 21, 1935.

Dear Mrs. Lipsey:

It's nearly Thanksgiving time again and here I am with my letter and little offering for the orphans.

I do not go to school yet, as I am only five years old, but I am learning to count and write real well. I have another seal on my Sunbeam certificate, and we are studying another book now.

Next year my little sister, Bettye Sherman, will send you an offering too, she is most too small to care about it now.

Well I must go now, but sometime when my mother finds time to help me, I'll write you a letter and tell you about our little town.

Lots of love to you,
Bobbie Demaurice Powell.
Now, Bobbie, you must be sure to remember that promise. And thank you so much for your dollar, which in a day or two shall go to the orphans.

Star, Miss.,

Dear Mrs. Lipsey and Circle

Friends:
How are you enjoying this cold weather? It is a little lonesome for me in winter, but I read lots and listen to my radio, and that is lots of company to me. Carolyn visited me last week-end and I really enjoyed her being here and she came without her mother or Daddy. She was one year old last Friday and I am sending her birthday offering, one cent, with the J. L. Club dues for November. I won't have a birthday until February.

Your friend,
Ernest Clark.
My friend Ernest, we are so glad to hear from you again, with the dues from you and Carolyn, and Carolyn's birthday contribution shall be added to the Phillips' birthday offering. Thank you for both.

Dear children:

Many years ago, I lived in the country where there were only a few Sunday schools, and then for only a few months in the spring. We little folks had catechisms, not the interesting literature you have. Even yet I remember the first question: "Who made you?" But, oh, how proud we were of the little cards with Bible verses which we were to memorize! Now I wonder if you can tell why we had Sunday school only in the spring time? If not, I'll tell you next time.

Very great love,
Mrs. McCall.
Now I wonder who can answer this question? It is a hard one, I think.

Hazlehurst, Miss., Rt. 1,
November 21, 1935.

Dear Mrs. Lipsey:

I am sending 25c for brother Cormier. I do think it will be so nice to have the birthday offering for Mrs. Phillips. My birthday is in August. Father is down again. Please remember me and my loved ones in your daily prayers.

Wishing you success in your Christian work, with love,
Sincerely,
Leta Mae Lupo.

Indeed we are sorry, dear Miss Leta Mae, that your father is not

so well, and we will pray for his early improvement. Thank you for the dues for brother Cormier, which are always appreciated.

Eunice, La.,
Nov. 18, 1935.

Dear Mrs. Lipsey:

Just a word to say I'm still feeling fine and I am able to labor in the Lord's work. My little church and I are still happy and getting along well. We sent in our last amount for missions for this past year. The church promised \$77.00 for missions and we paid the amount yesterday, for which we are very thankful.

The women of the church have begun a fund to repair and separate our S. S. rooms and build a baptistry in the church. We are very proud of our little church.

Yes, I received your check (\$6.75) for last month, and I assure you I appreciate it so much and it always helps me so much in my work.

May the Lord continue His blessings on you and your work with the children. Remember us in your prayer.

Theodore Cormier.

Mrs. Phillips' Birthday Offering

Mrs. Phillips, 89 cents.
Two Sunday school pupils of Mrs. Phillips, 34 cents.
Mrs. Burns, Ann Sandridge, 24 cents.
Mrs. J. N. Morris, 55 cents.
Fannie Mae's uncle, 38 cents.
Carolyn Clark, 1 cent.

Mize, Miss.,
Nov. 21, 1935.

Mrs. P. I. Lipsey,

Clinton, Miss.

Dear Mrs. Lipsey:

Below you will find answers to Mrs. Mayo's puzzle No. 39:

1. Hymn, Matt. 26:30.
 2. Ammon, II Sam. 13:28-33.
 3. Zedekiah, II Kings 25:7.
 4. Exodus.
 5. Laodicea, Rev. 3:14-17.
- The answer spells HAZEL.
Your friend,
Nannie Mae Roberts.
Mize, Miss., R No. 3, Box 115.

B. B. I. ITEMS

President W. W. Hamilton
New Orleans, La.

Dr. W. H. Houghton, president of Moody Bible Institute, will deliver the Layne lectures during Home Coming Week, March 2-6.

Dr. Claybrook Cottingham, president of Louisiana College, has been engaged for the Tharp lectures, which are to be resumed this year.

The Texas W. M. U. has recently provided a B. B. I. scholarship. This enables us to help another eager and worthy student and give us new courage in our training and missionary work.

Recent missionary visitors to B. B. I. include brother M. S. Blair, Argentina; brother and Mrs. B. W. Orrick, Argentina; Miss Flora Dodson, China; Miss Mary Alexander, China; brother E. G. Wilcox, North Brazil, and Dr. M. T. Rankin, China.

We have cancelled another \$1,000 of our first mortgage bonds, bringing the amount down from \$200,000 to \$148,000. This has been done since the Hundred Thousand Club was instituted.

A good friend has sent to the Institute the diamond ring worn by his beloved wife. It is worth \$300. We would be glad to sell the dia-

mond to a friend of B. B. I. and use the amount to aid an eager and worthy student.

Missionary Everett G. Wilcox, teacher in the Seminary at Pernambuco, North Brazil, is taking postgraduate work at B. B. I. while at home on furlough. Brother Wilcox is majoring in Greek and Hebrew under Dr. Shepard and Dr. Watts.

Dr. J. E. Gwatkin is almost ready to resume his work at the Institute. Already he is taking charge of our great library and will welcome gifts of books for the use of our students and those who come here for research work.

Faculty and students held a memorial service for Professor Maurice G. Beckwith, at which Dr. J. Wash Watts presided. Miss Estelle Thetford sang, "It Is Well With My Soul," and a quartette sang, "I Love to Tell the Story." Many messages were read. Personal words were spoken by Dr. Jas. E. Bailey, physician, and by faculty members. Resolutions from the student body and by the faculty were presented and Dr. James E. Gwatkin read an original poem as tribute to his co-worker of many years. How tender and quiet and heart-moving was this beautiful tribute to this cultured and capable Christian.

An Illinois business man took a dollar bill, pinned a piece of paper to it, asking everybody who spent the money to write down what it was for, and sent it back into circulation for two weeks. At the end of the time it came back with the following story:

It was spent five times for salary.
It was spent five times for tobacco.
It was spent five times for cigarettes.
It was spent five times for candy.
It was spent twice for haberdashery.
It was spent three times for meals.
It was spent once for automobile parts.
It was spent once for washing.
It was spent twice for shaves.
It was spent once for toothpaste.
God never had a chance with that dollar. There are millions of others that never touch the offering plate in church. Which comes first in life—God or the groceries?—Selected.

Flash: A fine box of canned fruits came in to us this week from the good women of the W. M. S. of the Utica Baptist Church, Utica, Mississippi. Thanks. Please accept our deep gratitude for this fine contribution.—W. E. Farr, Supt. Baptist Orphanage.

666

Liquid—Tablets
Salve—Nose
Drops

checks
COLDS
and
FEVER
first day
HEADACHES
in 30 minutes

Baptist Training Union

Aim—Training in Church Membership

AUBER J. WILDS, General Secretary

Oxford, Miss.

:-:

Jackson, Miss.

Suggestions for B.Y.P.U. Programs

The B. Y. P. U. Magazine carries suggestions for each week's programs, page 97, "Junior-Intermediate Leaders' Manual," suggests 12 programs.

"52 Varieties of B. Y. P. U. Programs," 30c, can be had from T. C. Gardner, Burt Building, Dallas, Texas.

Types of Program

1. B. Y. P. U. Gazette. Have various ones reading a paper, and as they tell the news they find, it can be their parts on the program.
2. Shadow Pictures. As the parts are told, have them silhouetted.
3. Questions and Answers. Use everybody in the Union.
4. Favors. Give out favors containing programs, as shoes, bells.
5. Christmas Tree. Around Christmas on giving, as parts are given, have them pin toys on the Christmas tree.
6. Chain. Using the thought "A chain is as strong as its weakest link" have a world to be encircled by the gospel, and as parts are given, each speaker puts his link on the chain.
7. Spiritual Banquet. Using the idea that the Bible is spiritual food, have a Bible study program with speakers seated at table.
8. Railroad. Seat members as if they were on train, seeing missionary countries. Use railroad terms as conductor, station, etc.
9. Debate. Use four members of a group with other group as judges.
10. Living Valentines. Stand in frame to give parts.
11. Court Trial. Try someone for failing to reach standard.
12. Study. Group pretend to be studying for B. Y. P. U. program next night.
13. Telephone. Group captain call over telephone and ask questions.
14. Filling Station. Illustrate necessity for spiritual refilling.
15. Artist. Paste pictures of a country as life of a missionary is given.
16. Out of Quarterly. Door fixed as quarterly, come from it.
17. Hope Chest. Put in things to be used in Christian life.
18. Picture Show. Announce each feature by rolling it off.
19. Military. Each salute the captain, and say "I report that—"
20. Searchlight. Turn searchlight on program, parts, and own hearts.

—o—

B. Y. P. U. Songs

(Tune—"Take Time to be Holy")
Take all of my life, Lord,
Take perfect control.
Each hour and each moment
Mind, body and soul.
Use all of my life, Lord,
That others might see,
Thy truth and Thy likeness
Reflected in me.

(Tune—"Nothing but the Blood")

Matthew, Mark, Luke and John,
Acts and the epistle to the Romans,
First and Second Corinthians,
Galatians and Ephesians,
Philippians, Colossians, First and
Second Thessalonians,
First and Second Timothy, Titus
and Philemon
(Repeat chorus second time)
Hebrews, James, First and Second
Peter,
First John, Second John, Third
John,
Jude and Revelation—

(Tune—"Take My Life and Let It Be")

Jesus called them one by one,
Peter, Andrew, James and John,
Then came Philip, Thomas, too,
Matthew, and Bartholomew.
James, the one they called the less,
Simon, also Thaddeus,
The twelfth disciple, Judas made,
Jesus was by him betrayed.

(Tune—"Somebody Did a Golden Deed")

Somebody made a hundred per cent;
When he was gone, his record he sent;
Somebody read his Bible each day,
Serving his Lord in just the right way.
Was that somebody you?
Was that somebody you?

(William Borden's Birthday Greeting from His Mother.)
(Tune—"Just as I Am")

Just as I am, Thine own to be,
Friend of the young, who lovest me,
To consecrate myself to Thee—
O Jesus Christ, I come.

In the glad morning of my day,
My life to give, my vows to pay,
With no reserve and no delay—
With all my heart, I come.

I would live ever in the light,
I would work ever for the right,
I would serve Thee with all my might—
Therefore to Thee I come.

Just as I am, young, strong and free,
To be the best that I can be
For truth and righteousness and Thee—
Lord of my life, I come.

(Tune—"Blest Be the Tie")
Our Father, who are in heaven,
O, hallowed be Thy name,
Thy kingdom come, Thy will be done
On earth, in heaven the same.

Give us this day our bread
Forgive us each his debts
As we forgive each other, Lord,
Let us Thy judgment get.

O, tempt us not today

But keep our thoughts from sin,
For thine's the kingdom, and the power,
Thy glory forever, Amen.

—BR—

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B. S. U. Department

Blue Mountain College B. S. U.

"The Book Nook" were the three words printed on a little booth on the stage in the college chapel on Friday morning. Curious students wondered just what sort of program was about to be staged, but they had not long to wonder. Soon enthusiastic students met in front of the booth, each excited over the book she had bought from the Book Nook. The books which they told each other of have recently been added to our library. They are:

In Quest of Life's Meaning — Henry P. Van Dusen.

Out of My Life and Thought — Albert Scheitzer.

John R. Mark—Basil Matthews.

Living Triumphantly — Kirby Page.

Meaning of Prayer—Fosdick.

Social Principles of Jesus — Walter Rosenbach.

The interesting and effective introduction to the book was planned by Miss Georgia Mae Ogburn, Treasurer of the B. S. U.

At the general assembly of B. Y. P. U. on Sunday evening under the direction of Miss Patricia Gilpin, president of one of our five wide-awake and progressive B. Y. P. U.'s, realistic scenes from the Old Testament depicting the coming together of Rebekah and Jacob was presented as Miss Frances Dozier read the story from the Bible. The first scene represented Abraham in his old age seated before his tent as he sent his servant to seek a wife for his son Isaac; the second, the meeting of the servant with Rebekah at the well; third, Isaac and Rebekah's meeting. The staging and costumes made the story very effective.

Dr. Riser, our pastor, is teaching this week a study course at the college. The book being studied is Hight C. Moore's Books of the Bible. We had been expecting Mr. Wilds and Miss Lucy Carleton, and we regret that it was necessary at this time for Miss Lucy Carleton to undergo an operation for appendicitis, but we shall anticipate a visit from these two at a later date.

An interesting talk on "Choices to make" was made at noon-day prayer meeting Wednesday by Mr. Pete Gillespie from the Seminary.

Miss Virginia Thomas from Tupelo, a visitor on our campus this week, spoke to us at morning watch Wednesday.

—Lourie Strickland, Reporter

Woman's College Baptist Student Union

"And His Gospel must be preached in Jerusalem" was the subject of the general Y. W. A. program that was given last week. At the beginning of the program Sarah Abshagen appeared on the stage, seated herself comfortably and stated that she was anxious to learn the latest news regarding the work of Baptist Home Mission work. Soon she

selected a mission magazine from the table and as she began reading aloud the work of Baptists among the Indians, "Indian Love Call" was sung very softly and as the curtains parted silently a beautiful Indian maiden was seen sitting before her tepee with baskets, beads, and pottery surrounding her.

As "The Rosary" was played a lovely "French girl" appeared between the parted curtains. The reader gave the story of the misconception of Christ that so many of these persons in America have, and of the successful work of the noble missionaries among them.

The curtain opened again to the tune of "Farewell to Thee" and a "native of Honolulu" was seen. The reader gave information concerning the several debts we owe them, enumerating the paramount one as the debt of sharing Christ with them.

To the tune of "O Sole Mio" a little "Italian child" on her way from market was most appealing. The reader stressed the fact that every upturned Italian face in America presents a challenge.

A "Spanish senorita" appeared as "Estrellita" was played by a violin trio, and as the reader told of their great need of our Savior.

The last "picture," that of the Negro, was portrayed by a faithful Negro servant on the campus who posed with his hoe as "Old Black Joe" was sung. The reader brought out the tremendous responsibility that is laid at the door of Southern Baptists in trying to win the Southern Negro to Christ.

The program was concluded with the hymn "O Zion Haste."

An impressive playlet given in the Young People's opening assembly last Sunday morning brought to a climax the drive for an every-student-sign-the-budget that was launched at the beginning of the week.

A Peace Program made effective by an unusual shadow play, appropriate poems, and music was presented in the Baptist Training Union closing assembly on Sunday night.

Hallye Gene Hart,
B. S. U. Reporter.

MT. VERNON AND GILLSBURG

We are doing things at Mount Vernon, located in southwest Mississippi in the Mississippi Association in the heart of a great Baptist territory. New life is being manifested in every phase of the work. Thank God for some consecrated men who believe in working for God.

We presented the investment plan and went above our quota. The church took action to go to half-time preaching beginning the first of the year.

I preached at Gillsburg on the first Sunday, our regular preaching day, to a great crowd of people,

who seem to hunger for the gospel.

We had a hundred and sixty-five in Sunday school; the greatest crowd that has been in Sunday school here for several years. Mrs. C. W. Stewart is our superintendent, very able and consecrated to the Lord and his work. We thank God upon every remembrance of her and the splendid work she is doing.

Our B. T. U. is steadily growing under Mrs. Hilda Blunt as directress, also a fine young lady.

The work of our church has been growing by leaps and bounds and we believe that it will continue to grow.

We came to Gillsburg eight months ago and found a people badly in need of a leader. The B. T. U. was dead and the Sunday school was just alive. God is truly gracious and plentiful in mercy and will bless us if we will give Him a chance and prove ourselves worthy in the least way.

Thomas J. Delaughter, Pastor

IN MEMORIAM

One year ago our beloved sister, Mrs. Dona Robertson Clifton, quietly slipped away to join the loved ones gone on before in the heavenly home. She was a consecrated member of the Scobey Baptist Church, always faithful, and loyal to her church. She taught a class in Sunday school for many, many years, even until health failed. She had an abiding faith, loyalty to truth, and righteousness, a rare quality of making and keeping friends of people in all walks of life were outstanding characteristics of her personality.

Steadfast in the faith she quietly and peacefully moved away from this earth to be with her Lord forever. Her husband having preceded her twenty-two years before.

There are left to mourn her home-going three sisters and other relatives and friends.

—Sisters.

HELP THE HOME

In keeping with suggestions relative to our orphanage, we are throwing out a challenge. The churches of the Lauderdale County Baptist Association are at present attempting a birthday offering, giving a penny for each year on the Sunday nearest the birthday. How many associations will join this contest and count the association on the honor roll, who adopts the above support for our Home?

The 250,000 Baptists, averaging thirty years each, giving a penny for each year would turn over to

WANTED

We want every reader of this publication who suffers with Headache, Neuralgia, Muscular aches or periodic pains to get quick relief.

CAPUDINE eases promptly. It relieves the pain and relaxes and soothes irritated nerves. Contains no narcotics—Has no unpleasant after effects on the stomach. Welcome comfort quickly restored.

Ask your druggist for Capudine Liquid or Capudine Brand Tablets.

CAPUDINE

our orphans \$75,000.00 a year. As this program is worked, we can wean the orphanage and give our attention at the Convention to other matters which clamor for adjustment. Who will join us in this work?

—Lauderdale County Baptist Association, N. R. Stone.

—BR—

Flash: The coupons are coming in. Please keep up the good work. The women of the W. M. U.'s, boys and girls of the B. Y. P. U.'s, superintendents, secretaries and treasurers of the Sunday school classes, and housewives (and those who are not included in the above, please get into it), please send us all the Octagon Toilet Soap coupons, Octagon Floating Soap coupons, Octagon Cleanser coupons, Octagon Soap Chip coupons, Rumford Baking Powder coupons, Knox-Jell coupons, Luzianne Coffee and Tea coupons, and Knox Sparkling Gelatine coupons you can send us.—W. E. Farr, Supt., Baptist Orphanage.



I'M SOLD

It always works

Just do what hospitals do, and the doctors insist on. Use a good liquid laxative, and aid Nature to restore clocklike regularity without strain or ill effect.

A liquid can always be taken in gradually reduced doses. *Reduced dosage is the real secret of relief from constipation.*

Ask a doctor about this. Ask your druggist how very popular Dr. Caldwell's Syrup Pepsin has become. It gives the right kind of help, and right amount of help. Taking a little less each time, gives the bowels a chance to act of their own accord, until they are moving regularly and thoroughly without any help at all.

Dr. Caldwell's Syrup Pepsin contains senna and cascara—both natural laxatives that form no habit. The action is gentle, but sure. It will relieve any sluggishness or bilious condition due to constipation without upset.

KEEP YOUR HUSBAND'S LOVE



THE best of men get tired of irritable, complaining wives. If you are weak, nervous and rundown you cannot do your share to make a happy home. Take Lydia E. Pinkham's Vegetable Compound.

Mrs. Barbara Spears of Akron, Ohio, says, "I had no pep, and was in poor spirits. Your Vegetable Compound eliminated that awful tired feeling. My husband says I am my old self again."

Liquid and Tablet Form

Try Lydia E. Pinkham's
VEGETABLE COMPOUND

DR. R. W. LANGHAM ADDRESS-ES CLARKE STUDENT BODY Speaks On Stewardship

On Monday Oct. 28th, Rev. R. W. Langham delivered a wonderful message on stewardship that is seldom equaled as to its constructiveness to college students. It was both moral and religious in its entirety. He gave many good illustrations on the right kind of stewardship and its reward; then he gave several on bad stewardship and its results. Our souls were inspired and lifted up as he gave many good examples of the fruits of a Christian life and the enjoyment that goes with good stewardship in a Christian's life in all walks of life. Dr. Langham is a great character and the student body of Clarke welcomes him at any occasion to be with us. We have many organizations such as literary societies, B. S. U. Council, noonday prayer meetings, and other services and anyone who is interested in this kind of work is extended a cordial invitation to visit our college and talk to us at our regular meeting nights — Monday of each week. Especially do we invite our state workers to be with us on any occasion.

Albert T. Walker, Reporter

MISS. CLUB OF BAPTIST BIBLE INSTITUTE

By Gladys Keith, Reporter

At the October meeting of mission day at the Baptist Bible Institute the students from Mississippi met and formed "The Mississippi Club." The members are:

James Allgood, Brookhaven; Lucile Keith, Sallis; James Taylor; Jackson; Grace Sigrest, Jackson; Marguerette Parnell, Brookhaven; H. G. Hogan, Perkinston; H. C. Holcomb, Picayune; Grace Bass, Columbia; Milbry Guest, Cumberland; Inez Gilbert, Clarksdale; Price Brock, Georgetown; Louie Weathersby, Georgetown, Mr. Hedgepeth, Monticello; Gladys Keith, Kilmichael.

MIDWAY BAPTIST CHURCH

Elder S. L. Couch, of Anguilla, Miss., was unanimously re-called to the pastorate of Midway Church, Yazoo County, Miss., for the ensuing year. Elder Couch has served this church since its organization Sept. 15, 1934. The church was organized with about 10 charter members, and has grown to a membership of about forty-six. It has also built a place of worship and when completed will be as nice as the average rural church.

When the church was organized they only held services once per month, but has recently gone to half time. They also have a good attendance at Sunday school.

Elder S. M. Crocker of Belzoni, and S. L. Couch of Anguilla, were instrumental in the organization.

Elder Couch would like to contact other churches in this territory—he could give some church half-time—as he would like to get his pastoral work closer together.

Reporter.

WHO WILL HELP HIM?

By Louis J. Bristow, Supt.

Never a day passes but we have requests to admit free patients. If we permitted our sympathies to overcome our judgment the Southern Baptist Hospital would soon be swamped in debt. For those who ask for (and probably deserve) free service, usually present pitiable stories of suffering and need. Had this paper the space and the reader the patience, I could recite the simple stories of scores and hundreds of cases which, I believe, would at once win your interest and enlist your support. I will be content with a single story today.

He is a young man, married, with one child. He has lived an upright life and is highly regarded by those who know him. He has always earned his own and his family's support. A little more than a year ago he was stricken ill. He spent all his savings trying to get well, but with little beneficial result. Now, he is without means and is yet bed-ridden. A friend of his writes a full history of the case and asks us to admit him to the Southern Baptist Hospital in New Orleans. The wife can work and support herself and the child, but cannot pay necessary hospital expenses. A letter from the young man's pastor says of the family: "They are all leading Baptists, but, like a lot of fine Baptists, short on the coin of the realm."

Now, it takes "coin of the realm" to pay for food, medicines, lights, heat, guaze, sutures, and a thousand other things necessary to treat sick folk. Where are we to get it? I am writing this story to ask whether the readers of this paper are interested enough to have part in caring for this young man? It will be a long, expensive case; but what if he were your husband, or your son, or your brother? Would he be worth the Christian charity of Southern Baptists?

New Orleans.

Approximately 60 students from Mississippi and Hillman Colleges attended last weekend the annual Mississippi Baptist Student Conference at the University of Mississippi. The conference, held on the University campus at Oxford, is attended annually by more than three hundred Baptist students from all over the state. Among the speakers on the program were Professor Chester Swor, director of student activities at Mississippi College, Dr. R. Q. Leavell of Gainesville, Ga.; Dr. E. J. Caswell of Greenwood; Dr. F. M. Purser of Oxford; Dr. B. D. Gray of College Park, Ga.; Mr. John Therrell, Jr., of State College; and Mr. Frank Huffman, president of the Mississippi College Baptist Student Union.

Flash: The W. M. S. of Clear Creek Baptist Church, Rankin County, Puckett, Miss., have heard the call, and they are sending the Baptist Orphanage a shoe repairing outfit. Two more sets are needed. We hope somebody else will send them.—W. E. Farr, Supt., Baptist Orphanage.

Flash: Last Monday we brought five more children to our Home. These children are to be placed in different homes or are to be reared here in the Orphanage. Now if some one is interested in an 18-months old baby girl, or a one and one-half year old girl, or a five year old girl, or two boys of the same age, then, take this matter up with us. If you are interested, you should let us hear from you immediately, for somebody is going to want them, for they are jewels.—W. E. Farr, Supt., Baptist Orphanage.

Dodd Junior College for Girls, Shreveport, La., won a great victory last week in reducing their indebtedness in the amount of \$112,500.00. Mr. E. C. Solomon, the executive in charge, says that the future of Dodd College is now brighter than ever before, with all financial anxieties behind and student prospects in front.—Cordially yours, M. E. Dodd, Chairman, Board of Directors.

Towns which are on the tentative list for Mississippi College Band's itinerary next spring include Canton, Vicksburg, Hazlehurst, Brrokhaven, McComb, Tylertown, Columbus, Prentiss, Hattiesburg, Poplarville, Perkinston, Gulfport, Pascagoula, Laurel, Ellisville, Waynesboro, Quitman, Meridian, and Forest.—Harry Rayburn, President.

Flash: Now you good people in Mississippi who have not bought a copy of the book "Mississippi Baptist History" written by Dr. J. L. Boyd of Vicksburg, Miss., should have one. Now through the bigness of the heart of this noble man of God he is to give to our Baptist Orphanage \$1.00 for every one we can sell, so please send us your check for \$1.10 (the 10c represents postage). I have one of these books that I bought when it was first published, and I tell you now that money could not buy it, for it is indeed a great "history of Mississippi Baptists." Let your checks come on for \$2.10, and you will be

helping the Orphanage at the same time.—W. E. Farr, Supt., Baptist Orphanage.

\$1.50 PER YEAR.

SUBSCRIBE TO THE RECORD.

Find Out

From Your Doctor
if the "Pain" Remedy
You Take Is Safe.

Don't Entrust Your
Own or Your Family's
Well-Being to Unknown
Preparations

BEFORE you take any preparation you don't know all about, for the relief of headaches; or the pains of rheumatism, neuritis or neuralgia, ask your doctor what he thinks about it—in comparison with Genuine Bayer Aspirin.

We say this because, before the discovery of Bayer Aspirin, most so-called "pain" remedies were advised against by physicians as being bad for the stomach; or, often, for the heart. And the discovery of Bayer Aspirin largely changed medical practice.

Countless thousands of people who have taken Bayer Aspirin year in and out without ill effect, have proved that the medical findings about its safety were correct.

Remember this: Genuine Bayer Aspirin is rated among the fastest methods yet discovered for the relief of headaches and all common pains . . . and safe for the average person to take regularly.

You can get real Bayer Aspirin at any drug store—simply by never asking for it by the name "aspirin" alone, but always saying BAYER ASPIRIN when you buy.

Bayer Aspirin



NEW RELEASES

Publications of the Baptist Sunday School Board

Trails By W. H. BUNCE \$1.00

Here are TRAILS that lead to breathless adventure, trails that no boy can resist who has ever puzzled out a rabbit track in the snow or heard the rustling of life in the bush beyond the evening camp fire. These are trails the aether himself has followed . . . trails that lead to the haunts of wild things large and small, creatures of fins, fur, and feathers that live by their strength and their cunning. Follow these trails into muskeg and swamp, windfall and rapid, deer-yard and beaver colony: follow them for the pure fun of it. Follow them, and the creatures that swim and crawl and run and fly will mean something to you they've never meant before.

My Conception of the Gospel Ministry

By L. R. SCARBOROUGH \$1.00

The title of this volume has little or no significance apart from its author. The reading public is not interested in just anybody's conception of the ministry; but when a man, who has devoted an exceptionally fruitful life to the ministry and to the training of preachers, gives us his mature and deliberate conception of the ministry, intelligent readers at once give heed. In this volume, Doctor Scarborough exalts the gospel ministry and holds high the ideals of the gospel preacher. With the informality of the compassionate teacher, the author warns, challenges, inspires. The sensible young preacher will profit greatly by the wisdom of this friend of preachers; the older preacher will relight his torch by the coals blown into a flame by this dynamic testimony.

Baptist Book Store.

500 EAST CAPITOL ST.

JACKSON, MISS.

TOXISH CHURCH CELEBRATES

Toxish Baptist Church, Pontotoc County, the oldest church in the county, celebrated its 100th anniversary on July 21st. People came from various parts of the county, and from other sections, to this celebration. It is possibly the oldest Baptist Church in this section of the state.

The first building of this church was a log house located about 14 miles southeast of Pontotoc, very near where the white frame building now stands. The service began at 9:30 a. m. with Mr. Walter Cannon, of Shannon, in charge of the choir. Pastor R. L. Ray, Jr., of Pontotoc, was master of ceremonies. Mr. Joe Longest, Jr., superintendent of the Sunday school, brought the welcome message. In his response to the welcome address, Mr. H. B. Longest, of Lyman, reminded us that many people present felt more at home at Toxish than anywhere.

After the visitors were recognized, Mr. A. B. Harris, church clerk, gave the history of the church: The church was organized in 1835 by Dr. J. A. Ware. The first record we have of Dr. Ware's preaching at other places was in 1842, at Fuqua log school house, north of Chiwapka creek—an arm of Toxish church was extended there and S. J. Stegall, wife and three others were first received into this arm. Zion church was organized there in 1842. The Baptist State Convention met with Toxish that year. In 1843 Pleasant Grove Baptist Church was organized with members from this church. During the early "forties" Shiloh church was organized from Toxish, and Houlka Baptist Church came from Shiloh.

In 1853, Mt. Moriah, now Troy, was organized from some arm of the church. The same year, 1853, Pontotoc Baptist Church was organized. By that time churches were organized faster, and now we have 32 Baptist churches in Pontotoc County. Toxish church has had seven clerks, only two are living—D. G. Davenport, of Oklahoma, and A. B. Harris, the present clerk. We have never had a large membership, 136 the most at any one time. All deacons served through life, except those lettered out.

In the past 100 years we have had 13 pastors and one supply, namely: Dr. J. A. Ware, 1935; Dr. Morrison, supply during Civil War; A. J. Seale, 1864; W. A. Mayo, 1884; J. L. Henderson, 1885; W. L. Gideon, 1890; J. L. Henderson, 1892; R. A. Cooper, 1898; J. F. Tulley, 1905; H. M. Collins, 1915; J. A. Rogers, 1921; S. P. Andrews, 1923; R. A. Cooper, 1924; J. F. Measells, 1929; Charles Nelson, 1931; Robert Ray, 1933; the present one.

Nine of the thirteen pastors are living. At the 11:00 a. m. hour Rev. J. F. Measells, of Amory, brought a very appropriate message. His subject was, "The Living Word." He reminded us that not one of the people who helped organize Toxish church is here today. The Word of God was the foundation then and is still today. He made the "Living Word" very real to us.

During the two hours set apart

for lunch and fellowship, a bountiful supply of food was served. That was not surprising, for the Toxish ladies have never let people go hungry as long as their efforts could prevent. After lunch a very enjoyable hour was spent during which old friends met and exchanged greetings. Many former members were present, many who had never been members here were present. The present membership displayed a spirit of hospitality.

The meeting was called to order again and, after a brief song and prayer service, Miss Ruth Thompson told us what Toxish church means to the community. She compared our church to a beacon light which guides the ship safely to port. Old Toxish church has surely not fallen short of performing its duty here. Rev. Jack Seale, La Follette, Tenn., who is the son of the second pastor, A. J. Seale, one of the greatest patriarchs of the church, brought a great message and told of the wonderful influence of the church on his and the life of many others.

There were six former pastors present. Each brought a worthwhile message. Rev. J. L. Henderson spoke first, then Rev. R. A. Cooper was to speak but an accident kept him away. His son, Silas, of Sardis, read a letter written by his father. Rev. J. F. Tulley paid tribute to Rev. J. L. Henderson who is the father of three Baptist preachers. Rev. H. M. Collins inspired the audience with his gospel message. Rev. S. P. Andrews, of Houlka, gave some early history of the church. Rev. J. F. Measells brought a message of regret from Rev. Jeff Rogers, also from Rev. Hugh Tulley, of Birmingham, both former pastors. Rev. Chas. Nelson of Tupelo, a former pastor, was unable to attend the celebration. The benediction was pronounced by Rev. S. P. Andrews, of Houlka.

Among the visitors were many former members, among them: the Sam Halsell family, Blytheville, Ark.; Mr. and Mrs. H. S. Longest, Lyman, Miss.; Mrs. Mary Sue Thompson Tanner, State College, Miss.; Mrs. Annie Longest Crowell, Woodland, Miss.; Mr. Guy McCleskey, Forrest City, Ark.; Mrs. Leona Johnson Wade, Okolona, Miss.; Maury Longest, Woodland, Miss.; Dr. J. T. Stewart, Wynne, Ark.

Note: The above account of the one hundredth anniversary of Toxish Baptist Church was sent in by Miss Nell Thompson, Houlka, Miss., who was present. It makes interesting reading.—R.L.B.

—BR—

B. T. U. ATTENDANCE NOV. 24

Jackson, First Church	175
Jackson, Calvary Church	202
Jackson, Grif. Mem. Church	229
Jackson, Parkway Church	73
Jackson, Northside Church	56
Hattiesburg, First Church	100
Brookhaven, First Church	183
Laurel, West Laurel Church	118
West Point, First Church	130
Springfield Baptist Church	77
Ocean Springs Baptist Church	28

AMERICAN BAPTIST THEOLOGICAL SEMINARY

The Opening

We wish to state, in the first place, that the opening on Sept. 18, 1935, was one of the most auspicious we have had during the eleven years of the operation of the Seminary. For the occasion, there was a fine gathering of friends of the Seminary, both white and colored, from the various walks of life.

As a demonstration of their interest in the work, the friends present gave a good donation to start us off with.

Enrollment

The enrollment has not reached its maximum. Students will be coming until Christmas and after.

Our present student body, some thirty odd, comes from Florida, Indiana, Kansas, Kentucky, Louisiana, N. Carolina, Oklahoma, Georgia, Alabama, Texas, Tennessee and Bahama Islands, British West Indies.

Our Faculty

Our faculty is alert to do the best for everybody that enters the Seminary gates.

Condition of Building and Grounds
We are glad to state that the building and campus are in better condition than they have ever been.

There are some 22 acres in our campus, which is situated high upon the banks of the Cumberland River. Out of this acreage, we have a garden spot, from which we have put up over 150 gallons of our own garden products.

We are pleased to state that we are looking forward to chattering time as we have three fine fat hogs in our pen.

Chickens

Mrs. Lanier, of the Belmont Heights Baptist Church, solicited some chickens from friends up around Springfield, Tenn. We went to Springfield Oct. 19, and received 20 hens, which Mrs. C. E. Fuqua of Adairville, Ky., through her ladies society, gave to the Seminary. Mrs. Fuqua has solicited some more from other friends and they will be forthcoming. The invitation is open and urgent for any one who will give us a chicken, hen or rooster. Just come by and drop it in the yard, or let us know, and it will be appreciated. We have a good henhouse and good chicken yard, so that, we are now prepared to take care of the chickens. Also, we have a strong light near the hen house and are ready to make it interesting for any one in the habit of visiting other people's hen houses after dark.

Won't somebody give us a pair of guineas?

We are ambitious, at least, to make the boarding department self-supporting.

Outlook

The future outlook for the Seminary is the brightest in its history. One of the most encouraging things is the settlement of old debts. Great effort is being made to settle all back salaries and other old accounts. The business Slogan for the Seminary is: "No Debts."

We enjoyed a most delightful visit from Miss Mary Ellen Carver,

on Oct. 24th. Miss Carver is a returned missionary from Africa, under the Southern Baptist Convention. She gave a most interesting account of her work in Africa.

A Word of Thanks

We are inexpressibly grateful to both the National Baptist Convention, U.S.A., Inc., and to the Southern Baptist Convention, for standing guard over the American Baptist Theological Seminary. Providence was kind in selecting such men, for the watch-tower as: Dr. E. P. Alldredge, Acting Executive Secretary, and Dr. A. N. Townsend, Chairman of the Board of Directors.

We are likewise grateful to Mr. R. W. Hailey, Office Secretary and Assistant, for his deep interest and splendid help in every line and phase of the work. Also to Mrs. Lanier, Mrs. G. E. Fuqua, and the host of friends for their help and interest.

Dr. J. H. Garnett, Dean,
Nashville, Tenn.

—BR—

Flash: October and November are the golden months of the year. Corn is in the cribs, hay is in the lofts, pumpkins are in the barns, "taters" are in the "tater house" and you are buying soaps and other things made by the Octagon Soap Company, therefore send us your coupons. This is a little request and is a little thing done by you, individually, but it surely means much to the orphanage when we gather them by the thousands.—W. E. Farr, Supt., Baptist Orphanage.

—BR—

Flash: The N. & W. Overall Company of Jackson, Mr. Turner, manager, has just notified us that a suit of overalls will be furnished to every boy in our institution. That is fine. A boy is really at home with his overalls on.—W. E. Farr, Supt. Baptist Orphanage.

—BR—

Flash: Our faith in our Heavenly Father, our faith in the great Baptist constituency, and last but not least, our faith in the leadership of the Spirit, makes us push forward with a renewed energy and strength.—W. E. Farr, Supt., Baptist Orphanage.

—BR—

Two travelers arrived at the hotel and were shown a rather dingy room.

"What," said one, "does this pigsty cost?"

Promptly the proprietress replied: "For one pig, thirty shillings; for two pigs, fifty shillings."—Ex.

Instant Relief
for Itching Toes

End the torture of Athlete's Foot this sure and easy way. Simply apply Tetterine to the raw inflamed parts and get immediate relief. Tetterine stops the itch and kills the parasites that cause the trouble. Healing and soft new skin promptly result.

Proven best for over 50 years in treating Eczema, Ringworm, Tetter, Itch and similar skin diseases. Get Tetterine from any drug store today or send 60c for a box to Shuptrine Co., 1 Barnard St., Savannah, Ga. Money back if not satisfied.

Tetterine!